



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

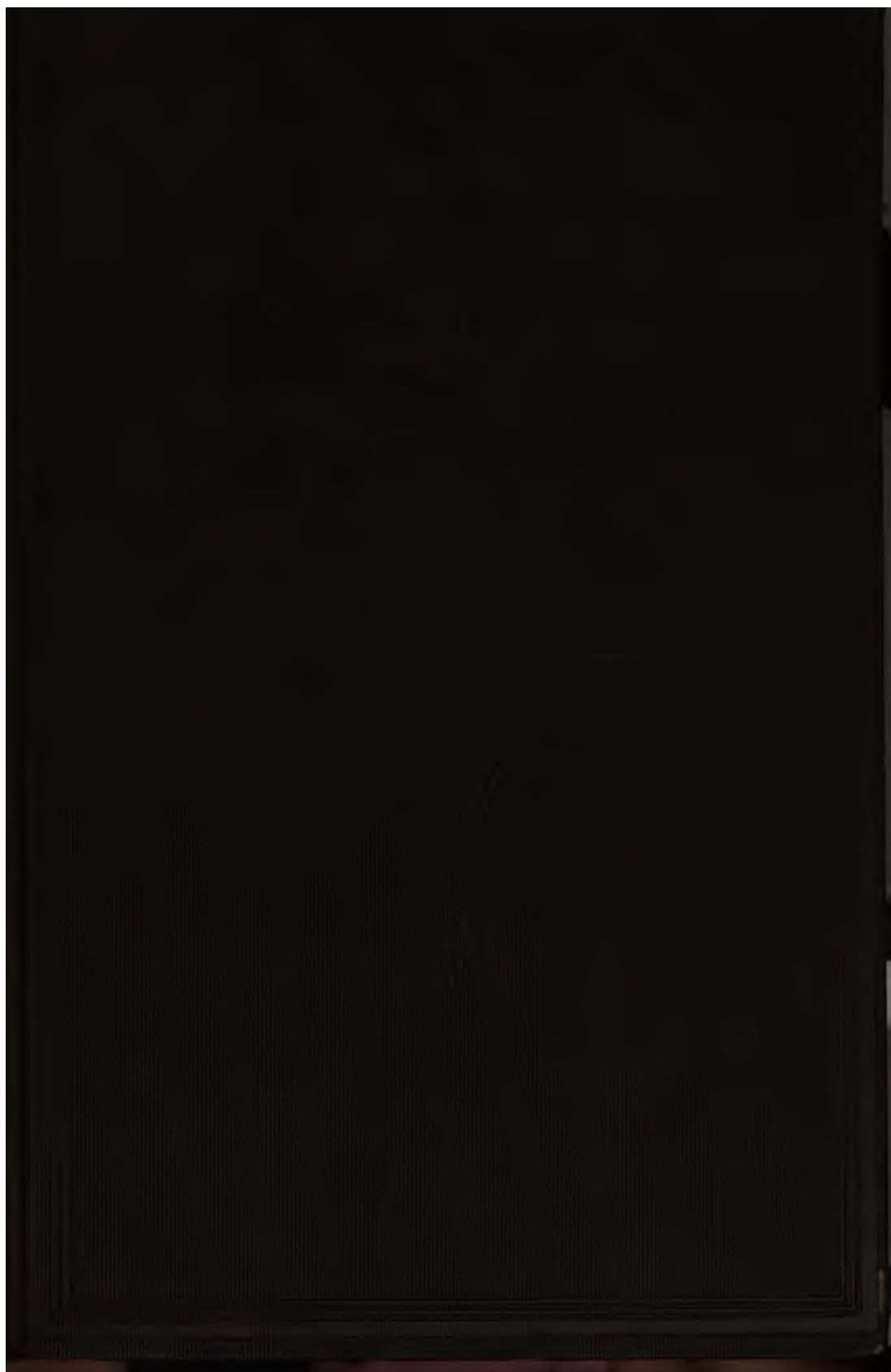
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



C
Kirkland



LIBRARY
OF THE
DIVINITY SCHOOL.

FROM THE LIBRARY OF
REV. HENRY WILDER FOOTE
OF BOSTON.

Received 26 March, 1891.



H. W. Z.

180. 1871.

DISCOURSES

ON

THE LIFE AND CHARACTER

OF

JOHN THORNTON KIRKLAND,

AND OF

NATHANIEL BOWDITCH.

By **ALEXANDER YOUNG.**

BOSTON:
CHARLES C. LITTLE AND JAMES BROWN.
1840.

JOHN THORNTON KIRKLAND.

o

A

DISCOURSE

ON

THE LIFE AND CHARACTER

OF THE REVEREND

JOHN THORNTON KIRKLAND, D.D.LL.D.

FORMERLY PASTOR OF THE CHURCH ON CHURCH GREEN, BOSTON,

AND LATE PRESIDENT OF HARVARD UNIVERSITY,

DELIVERED IN

THE CHURCH ON CHURCH GREEN,

MAY 3, 1840.

By ALEXANDER YOUNG.

BOSTON:

CHARLES C. LITTLE AND JAMES BROWN.

1840.

Boston, May 10th, 1840.

At a meeting of the Society worshipping at Church Green, held after the morning services this day, the Hon. WILLIAM PRESCOTT presiding as Moderator, the following Resolutions were unanimously passed :

Resolved, That this Society cherishes a lively and grateful remembrance of the faithful and valuable labors of their former Pastor, the Rev. JOHN THORNTON KIRKLAND, and unites with this whole community in acknowledging the eminent services which, as President of the University, he has rendered to the interests of Education, Learning, and Religion.

Resolved, That the Standing Committee be desired to express the thanks of this Society to the Rev. Mr. YOUNG for his able and interesting Discourse on the Character of the Rev. Dr. KIRKLAND, and to request a copy of it for the press ; and that they cause the same to be printed when the copy shall be obtained.

B. A. GOULD,
Secretary pro tempore.

BOSTON :
FREEMAN AND BOLLES, PRINTERS,
WASHINGTON STREET.

DISCOURSE.

DANIEL V. 11, 12.

LIGHT, AND UNDERSTANDING, AND WISDOM, AND KNOWLEDGE, AND AN
EXCELLENT SPIRIT, WERE FOUND IN HIM.

ON former occasions, in the regular course of my ministrations in this place as a Christian teacher, I have spoken to you, my hearers, of Christianity as the chief agent in human progress and cultivation; and have endeavoured to portray the mighty effects which its introduction and diffusion have gradually produced on the moral and social condition of man, and the entire change which its establishment has brought about in the aspect of the civilized world. At the present time I propose to take a somewhat different view of the same comprehensive topic, and confining myself to a narrower range of observation, point out what our religion has done for the intellectual culture of our race, and for the promotion of good learning. Its services in this province are hardly less remarkable; and I trust are not unsuitable nor unworthy to be presented to the notice of a Christian congregation.

I begin with observing that Christianity is necessarily connected with letters. Being a historical and documentary religion, built upon facts, early committed to writing, and derived by us at the present day solely from records, it cannot be illiterate, nor dispense with the instruments and aids of human learning. This revelation has come down to us recorded in an ancient language, which is no longer spoken. In order to ascertain its precise import, and transfuse it into modern tongues, erudition is indispensable. I do not mean to say that it is necessary that all persons should have it; for I hold that the simplest and least instructed Christian can obtain from any version of the New Testament, however defective or erroneous it may be, all needful light and all saving truth. He who runs may read and understand. The Word is written in capitals as with a sunbeam. It is not now, as it once was, "a very learned, and a very subtile, and a very ingenious thing, to be a good Christian." But I do mean to say, that there must be knowledge somewhere of the original, in order to convert it, however inadequately, into the spoken languages of the present day, and to make the treasures of divine wisdom accessible, even in an imperfect form, to the people at large. The translators and expositors of the Word, the teachers and the defenders of the faith, must possess acquired learning as well as native genius and good sense. There is no getting along without it. There must be some persons qualified to translate and interpret our sacred books. Nobody knows Greek now-a-days by inspiration.

The Gospel, in order to be thoroughly understood in all its parts and relations, requires to be studied. Its evidences and its doctrines demand and deserve a minute and patient investigation. They are capable of tasking the profoundest intellects ; and such men as Grotius, Newton, and Locke, had not the vanity to imagine that by mere intuition they could grasp divine truth in all its vast extent.

Christianity became very early connected with literature, and received from it substantial benefits, which it repaid by the most important services. Resting upon a written record, this record became the text of written comments, and in this way all literature ranged itself under its protecting banner. The progress of letters was inseparable from the progress of religion ; it was in the language of Homer and Virgil that the Fathers of the Church explained and defended the principles of their faith. One of the most valuable services that Christianity rendered to learning, was by preserving the classical languages, the Latin in particular, from extinction, when the ancient civilization was overrun and buried by the irruption of the barbarians, and by keeping the knowledge, that was locked up in them, until the modern world was ready to receive, and able to comprehend and apply it. This it did, mainly, by making the Latin the language of the Church. Its liturgy was read, its litany was chanted, its ritual was performed, all its offices of worship were offered, in this language. The Vulgate translation of the Scriptures was in Latin, and the correspondence of its widely diffused clergy was carried on

through the same medium. The effect of this was to make Latin a universal language, at least so far as the clergy was concerned ; it was the sacerdotal and ecclesiastical language. Every priest was obliged to learn it. It saved it too from corruption ; for in the midst of the fluctuation of languages, — that second Babel — when the ancient were passing into the modern, the use of the Latin by the Church preserved and fixed it. In the middle ages all the literature that existed was in the Church, among the clergy. They were its depositaries and conservators. During this dark period, Christianity was not only the conservative principle of social order and of the sacred charities of life, but the sole guardian of ancient knowledge, letters, and arts. It made a bridge, as it were, across the chaos, and linked the two periods of ancient and modern civilization. We are indebted to it likewise for preserving the copies of the Roman civil law ; and this code being generally adopted in Christian nations, helped in return to preserve the Latin language and literature.

The Church, from the very beginning, has always nurtured in her bosom a body of intelligent and learned ecclesiastics, competent to explain her sacred books, and vindicate her claims, and command for her teachings the attention and respect of erudite and thoughtful men. In every age Christianity has exercised and strengthened the human mind, and the Christians of every period, from the introduction of the Gospel to the present time, have been the foremost and most successful in cultivating the intellect, and enlarging

the dominions of knowledge. The Fathers of the Church were, many of them, men of learning, and of deep and vigorous thought. Witness their Apologies in behalf of their adopted faith. When, too, an intellectual darkness shadowed the earth for nine centuries, the little light that glimmered through the gloom, shone through the lattice of the cloister. The monastic institution was the great depositary and guardian of the treasures of literature as well as of revelation. It shielded from barbarian violence, and saved from natural decay, the classic as well as the evangelic records. By the patient hand of the Christian monk were these precious documents transcribed and perpetuated. Unless such men and institutions had existed, the knowledge which mankind had been for ages slowly accumulating, would have gradually mouldered away with the few perishing manuscripts which contained it. Europe would have become what Turkey is, and mankind would have been now slowly emerging into the infancy of literature and science, instead of rejoicing in that noble manhood we have obtained. And let it be remembered that the revival of letters was coëval with, and derived no small degree of its impetus and energy, from the spirit of religious reformation, which was then beginning to work mightily. Luther and Erasmus were contemporaries, and for a time coadjutors.

Again. Observe what religion has done for education. The Church has always taken the lead in this great work. Christianity, at a very early period, manifested a strong and decided interest in the instruction

of the young ; and it was an act of jealous but politic tyranny in the apostate Julian to interdict its disciples altogether from taking a part in popular education. Even in the dark ages there were always schools in the monasteries, or attached to the cathedrals, by which means the rudiments of learning, at least, were kept alive. These schools were originally founded in the sixth century by some of the bishops and abbots to supply the place of the imperial schools overthrown by the barbarians. Colleges were originally seminaries for the education of the clergy ; and large congregations of religious men, like the Benedictines, devoted themselves, by the express articles of their institution, to the cultivation of letters and the instruction of youth. Their abbeys were asylums, in which science and learning took refuge and found protection. All the universities of Europe were established by priests, bishops, or religious princes, and all were under the direction of ecclesiastics. The university of Paris was founded by Alcuin, a learned English monk, the preceptor of Charlemagne, who opened the eyes of Europe to learning and the arts. Most of the schools in France were either established or improved by him, and his scholars spread the light of learning through the empire of the Franks. In England there were no means nor incitements to intellectual culture until the introduction of Christianity. The universities of Oxford and Cambridge were originally religious foundations, Christian establishments ; and the men and the works which they have sent forth, — their Bacons, their Newtons, their Hookers, their Barrows, their Jeremy

Taylors, their Spensers, their Miltons, their Cowpers, — we owe to the influence of the Christian religion. Strike from English literature the Christian element — blot out the productions which religion has suggested and called forth — destroy the writings of its divines and its religious laymen, — and what would you have left?*

“Learning has borne such fruit in other days
On all her branches. Piety has found
Friends in the friends of science, and true prayer
Has flowed from lips wet with Castalian dews.”

In all parts of Christendom, in all ages, education has been in the hands of the Christian clergy; and they have been faithful and indefatigable in their supervision of it. They perceived that religion ought to go hand in hand with human learning; they felt that sound morals and the spirit of reverence and piety should enter the youthful mind simultaneously with the elements of knowledge. In New England, from its first settlement, the clergy have been the overseers of public instruction, from the village school up to the University. They have taken the lead with a generous enthusiasm in every thing connected with education and literature. The Plymouth Pilgrims left Holland partly because their children were in danger

* In confirmation of the views and statements here given, I refer to Hallam's History of Europe during the Middle Ages, and his Introduction, to the Literature of Europe during the Fifteenth, Sixteenth and Seventeenth Centuries, Guizot's History of Civilization in Europe, Sharon Turner's History of England during the Middle Ages, Milman's History of Christianity, Chateaubriand's Génie du Christianisme, and Madame de Staël, De la Littérature considérée dans ses rapports avec les institutions sociales.

of being corrupted in morals, and because there were no schools but the Dutch, at which they could be instructed; and they could not bear the thought of their losing their native language and the treasures of English learning. And the fathers of Massachusetts had hardly set foot on this bleak and desolate coast before they planted the church and the school-house side by side, and as they grew in numbers, multiplied them in every village, as they are now to be seen the whole country over. It was only six years after the settlement of Boston, that our venerable University,—the pride and ornament of our Commonwealth,—was founded, the General Court voting four hundred pounds,—equal to a year's rate of the whole colony,—towards the erection of a public "school or college."

Most of the ministers and magistrates that first came over, were accomplished scholars, having been educated in the best schools and universities of the old world, and well skilled in all the learning and theology of the times. It has been computed by the sagacious editor of Gov. Winthrop's History of New England, that as early as 1638, there were dwelling in the few villages of Massachusetts and Connecticut forty or fifty sons of the University of Cambridge in Old England, one for every two hundred or two hundred and fifty inhabitants; and the sons of Oxford were not few.* The leading object of our fathers in establishing the College, was manifestly to provide learned and competent

* Winthrop's History of New England, Savage's edition, i. 265, Note.

ministers for the churches. Thus one of our earliest writers, whose book was published in 1643, says, "After God had carried us safe to New England, and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civil government; one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust. And as we were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one Mr. Harvard, a godly gentleman, and a lover of learning, there living amongst us, to give one half of his estate (it being in all about seventeen hundred pounds,) towards the erecting of a College, — and all his library," consisting of three hundred and twenty volumes.* — Never let the object for which the College was established, be lost sight of. "CHRISTO ET ECCLESIAE," — to Christ and the Church — is the motto on its seal. Long may it remain there! Never let it be erased! Always may the sentiment be the moving and guiding spirit of that noble seminary!

You must have perceived, my hearers, that the introduction of this somewhat unusual topic into the pulpit has been suggested by the recent decease in this city of that eminent man, who was so noble a specimen of

* New England's First Fruits, in the Collections of the Massachusetts Historical Society, i. 242.

the Christian scholar, — who so strikingly illustrated in his own character the blended influences of a sound religion and a healthful literature, and who for so many years exercised in the midst of us the congenial offices of a pastor of the Christian Church and President of the neighbouring University. My position, as the minister of the church of which he was for more than sixteen years the pastor, seems to require that I should discourse of his life and character. Brethren, you expect me to speak of him. You have come hither to-day, in unwonted numbers, to hear me pronounce, however inadequately or unworthily, his Eulogy. You, who were his old friends and parishioners, would not forgive me were I not to say something concerning him in this place where for so many years you listened to his words of wisdom and persuasion. I could not forgive myself were I to keep silence, standing as I do on the privileged and hallowed spot where he stood so long, “a burning and a shining light.” If I should hold my peace, these walls would utter his Eulogy, and this pulpit would cry shame on his dumb and degenerate successor. Incompetent, therefore, as I feel myself to do justice to the character and services of this eminent scholar and divine, — and who among us is fully competent? — I will yet try, with your wonted indulgence, to sketch my own idea of him, and to lay before you the impressions which an acquaintance of a quarter of a century has left upon my mind. It shall not be a cold, dry, formal panegyric, but the warm and heartfelt tribute of my reverence, affection, and gratitude. — But what style shall I use to set forth

this excellent man, who, from my youth up, has given me some helps, more hopes, all encouragements in my best studies; to whom I never came, but I grew stronger in moral virtue; from whom I never went but I parted better instructed? Of him, therefore, my acquaintance, my friend, my instructor, my predecessor in the church, if I speak much, it were not to be marvelled; if I speak frankly, it is not to be blamed; and though I speak partially, it were to be pardoned.*

JOHN THORNTON KIRKLAND, though not sprung from a family possessed of entailed estates and hereditary honors, could yet point to an ancestry of which, in a republican and Christian land like this, it might be excusable in any man to be proud. On the maternal side he was a descendant of Captain Miles Standish, the renowned military leader of the Pilgrims, and one of that noble company who in 1620 landed from the Mayflower on the rock at Plymouth. On his father's side he was one of a long line of Christian ministers, and the son of one of those intrepid and self-denying men, who, from the first settlement of these shores to the present day, have devoted themselves to the benevolent, but arduous and perilous work of preaching the Gospel to the aboriginal inhabitants of this land, "the tawny savage immortals of the desert," as his father called them. On this point he could adopt the words of the great Dr. Mayhew, when reproached by Secker, the Archbishop of Canterbury, for his poverty

* See Harington's *Nugæ Antiquæ*, ii. 157.

and lowly birth. "I am, indeed, even literally, the poor son of a good man, who spent a long life and his patrimony in the humble and laborious, though apostolical employment of preaching the unsearchable riches of Christ to poor Indians."

Daniel Kirkland, the grandfather of the President, was born in Saybrook, Connecticut, in 1701, and was graduated at Yale College in 1720. On the 10th of December, 1723, he was ordained the first pastor of the third church in Norwich, Connecticut, in that part of this large town which was originally called Newwent by some members of his parish who came from Newwent, in Gloucestershire, England, and which parish was in 1786 incorporated as the present town of Lisbon. He continued the minister of this church for twenty-eight or twenty-nine years, when he left; and on the 19th of December, 1757, he was settled again in the ministry at Groton, in the same State, which parish he also left in 1758, and returned with his wife to Newwent, where he resided till his death in May, 1773, and was buried in the burying-ground of that place. There are two individuals still living in Norwich who remember him, and speak of him as a man of fine talents and wit. During the last four years of his life he was supported in part by his son Samuel, the Indian missionary.

Samuel Kirkland, the father of the President, was the tenth child and fourth son of Daniel, who had eleven children, and he was born in Norwich, November 20th, 1741. He seems to have been early destined for a missionary among the Indians, and accord-

ingly was sent by his father to *Moor's Indian Charity School*, at Lebanon, in Connecticut, which had been established in 1754 by the Rev. Dr. Eleazar Wheelock, for the purpose of educating Indian youth, and qualifying them to go forth as teachers among their own tribes in conjunction with young English preachers educated at the same school. Here he made some proficiency in the Mohawk language, learning it of a young native, who was his fellow-student. He spent some time likewise at the College in Princeton, New Jersey, "for the sake of better advantage for some parts of learning," where he received a degree in 1765.

On the 20th of November, 1764, he set off for the country of the Senecas, one of the Six Nations of Indians, in the interior of the State of New York, in order to learn their language and prepare the way for a mission among them. No missionary had ever before dared to venture among that remote and savage tribe; and Dr. Wheelock said at the time, "this bold adventure of his, considered in all the circumstances of it, is the most extraordinary of the kind I have ever known." He stopped on his way at Sir William Johnson's whose influence over the Indians is well known, where he was obliged to remain till January 17th, waiting for a convoy, and then set out accompanied by two Seneca Indians, as guides. In a letter to Dr. Wheelock he says, "It is said to be a very great and dangerous undertaking to venture into those parts. Perhaps I may be killed in my first attempt."

The hardships he endured, and the perils he encoun-

tered in this expedition, are almost incredible. The weather was excessively cold, and the snow more than four feet deep. He travelled on snow-shoes, with his pack of provisions on his back, upwards of two hundred miles into the wilderness, where there was no path or house, and after a march of seventeen days, arrived on the 3d of February at a Seneca town, called Canasadaga. Soon after his arrival a famine ensued. For two months Mr. Kirkland lived without bread, flesh, or salt, subsisting on small fish, roots, acorns, and pounded corn. Two or three times he was obliged to journey on foot to the Mohawk river, a distance of two hundred miles, to procure a little bread to keep himself from starving ; and several times his life was in imminent danger from the savages. After remaining among the Senecas a year and a half, he returned to Lebanon on the 24th of May, 1766, accompanied by the chief warrior of the tribe.

On the 19th of June he was ordained at Lebanon, and on the 7th of July started on a new mission among the Oneidas, with whom he lived and labored forty years, the residue of his life. He established himself at Kanonwarohare, their principal village, the New Oneida Castle, as it was called, six miles distant from Old Oneida, and about fifteen south of the Oneida Lake. Here he built a house, cutting and drawing the timber, and digging the cellar, twelve feet square and six feet deep, with his own hands ; and with the aid of his Indians he cut out and made a road, thirteen miles long, towards Fort Stanwix, afterwards called Fort Schuyler, on the Mohawk. Here too he

suffered extreme hardships and privations, and was several times nigh perishing from fatigue, hunger and exhaustion. For eight weeks he ate no meat, and was obliged to travel with the Indians to the Oneida Lake to catch fish for subsistence. "My poor people," he writes to Dr. Wheelock July 13, 1767, "are almost starved to death. I am grieved at the heart for them. I would myself be glad of an opportunity to fall upon my knees for such a bone as I have often seen cast to the dogs." His life too was in constant jeopardy from the capricious temper and violent passions of the savages, especially when they were intoxicated; and this kept him in a state of unceasing anxiety and alarm. Nothing but his deep interest in his holy work could have sustained him under his accumulated trials and perils. "Glad should I be," he writes, "if it were consistent, to resign my commission. But I had rather die than leave these poor creatures alone in their miserable condition. I beg, for God's sake, the Gospel may be supported amongst them as it ought to be, for a trial."*

In September, 1769, he married Miss Jerusha Bingham, daughter of Jabez Bingham, of Salisbury, Connecticut, and a niece of Dr. Wheelock; and immediately returned with his wife to an unfinished log-hut in the wilderness, which he had commenced build-

* For the statements concerning Samuel Kirkland's missionary life I rely almost exclusively on his own letters contained in Wheelock's Narratives, and his MS. Journals and Letters in my possession. Some further particulars concerning him and the Kirkland family will be found in the Appendix to this Discourse.

ing the previous spring, and which, as he informs us, was "sixteen feet square, with a bed-room adjoining eight feet square." Here they were alone among the Indians, and "their accommodations" he tells us, "were very indifferent."* After passing the winter in the Indian village, Mrs. Kirkland went in June, on horseback, to the residence of a friend, General Herkimer, at Little Falls, on the Mohawk, in what is now the town of Herkimer, in Herkimer county, where she remained nineteen weeks; and there the subject of this Discourse, with a twin brother, George Whitefield, was born, on the 17th of August, 1770. He received the name of John Thornton from his father's regard for a pious and wealthy English gentleman of that name, celebrated for his philanthropy, who took a great interest in the Indian missions, and was Treasurer of the Board of Trustees established in London to receive donations for Dr. Wheelock's School. That Mr. Thornton had a personal regard for Mr. Kirkland appears from an original letter now in my possession, dated August 3d, 1772, in which he speaks of having "received a library from worthy Mr. Thornton."

Soon afterwards Mrs. Kirkland returned with her children to Oneida, where she lived till they were two years old. The country then became disturbed. War was apprehended; and it being then uncertain which

* I have in my possession a letter of Mr. Kirkland to the Rev. Dr. Andrew Eliot, of Boston, containing an inventory of his furniture at that time, including "a present of one dozen plates and half a dozen platters, which Mrs. Kirkland received from a lady in Boston." "I have no more furniture," he says, "than is absolutely necessary for keeping house."

side the Indians would take in the impending conflict, it was deemed unsafe to remain any longer among them. Mrs. Kirkland accordingly took her children with her to Windham, in Connecticut, her mother's native place. In November, 1772, she received a donation of fifty pounds sterling from the Society in Scotland for Propagating Christian Knowledge, to purchase a comfortable residence. She being pleased with Stockbridge, in Massachusetts, her husband bought a small house and farm in that town, it being then the nearest English settlement to the Hudson river. Here young Kirkland lived till he went to Andover.

He had no school education except such as was common in a frontier village at that early period, which of course was very little and very poor. This want, however, was supplied by the instructions of his excellent mother, who was a very remarkable woman, and to whom, as we shall presently see, he was most tenderly and devotedly attached, and felt himself under the greatest obligations. His father being necessarily absent from home most of the time on his missionary labors and soliciting benefactions for the Indians, the care of the children devolved almost entirely on her. At the age of four years he received a kick from a horse, the scar of which, indented on the centre of his broad forehead, he carried with him through life, a striking and not unbecoming mark, which every one who knew him must have observed, and will always remember. This blow on the seat of thought and intelligence naturally excited the tender anxieties of his mother's heart, and made her particu-

larly watchful and solicitous about this son. He manifested an early propensity for books, and even then would rather sit in a corner and read than go out and play with his more active and adventurous brother. He had, too, the same sweetness of temper and amiableness of disposition that distinguished him in after life. I have been informed by a lady now living at Northampton, who went to school in Stockbridge with the young Kirklands, that John Thornton "gave early indications of talent, was a very good scholar, of a pleasant disposition, and much beloved."

In March, 1784, at the age of thirteen, he was brought by his father to Andover, in this State, and placed in Phillips Academy, then under the care of the late Dr. Eliphalet Pearson. His father not having the means to support and educate his son, he was kindly received into the family of the Hon. Samuel Phillips, afterwards Lieutenant Governor of the Commonwealth, who gave him his board and paid for his tuition. A fellow-student at the Academy, who was intimate with him, informs me that "he recollects him as being of a pleasant disposition, with qualities naturally endearing."

After spending two years at Andover, he was admitted, on the 4th of April, 1786, at the age of fifteen, into the Freshman Class of Harvard College, in advanced standing, "he paying into the College treasury the sum of eleven pounds and five shillings, the Government requiring the lowest sum that the law will permit, on account of his father's peculiar circumstances."*

* MS. Records of the College.

In the winter vacation of 1787, being a Junior, and only sixteen years old, instead of going to keep school, as was his first intention, and as is the course usually pursued by indigent students in the University, he enlisted for thirty days as a volunteer in the little army of forty-four hundred men, which was raised and placed under the command of General Lincoln to put down the formidable insurrection of Shays. This was not a mere juvenile or college freak, as might at first be supposed, but the expression of that true and ardent patriotism, that earnest and devoted attachment to our republican institutions, which characterized him through life. He felt, as Mr. Ames and our other patriots did, that this rebellion must instantly be put down, at all hazards, and without terms or stipulations; else government was at an end, our independence had been achieved in vain, and treason, faction and anarchy would be triumphant. After a brief and successful campaign he returned to his studies at Cambridge.

Those of his classmates who survive him, and others who were his contemporaries in College, speak of him as then possessing those peculiar qualities of mind and heart which in after life gained for him celebrity, and secured to him universal esteem and affection. I have been informed by one of his classmates, now living, that "he came uncommonly well prepared for admission, and with a high reputation for scholarship, which he fully sustained through his College life, receiving his due proportion of honors in parts assigned him at the Quarterly Exhibitions. He was highly respected by his class, and by all who knew him. His

heart was warm and sincere." Another of his surviving classmates says, that "he shared, to an uncommon degree, the affection and confidence of his classmates. He was entirely free from jealousy and envy, rejoiced in the success of others, and delighted to commend them. No one of their number was considered by them equally distinguished for his facility in classical acquirements, and promptness and accuracy in his recitations. He particularly excelled in the Latin and metaphysical departments." Another member of the class, who enjoyed his intimate friendship for years, writes to me as follows. "The cheerfulness and vivacity, for which he was characterized through the whole term of his active life, conciliated the affections of his class, and gained for him a high place in their esteem and confidence. At an early stage of his collegiate course an apprehension was indulged lest he had not the strength of intellect and of moral principle which would fortify him against the temptations to which, at that age and in that place, youths are peculiarly exposed. This apprehension was soon dispelled. His native sense of propriety and virtue, his love of literary distinction, and his purpose to become fitted for future usefulness, awakened in him correct views of the dangers of the scene, and prompted him to a regular and steadfast application to his appropriate duties. He gradually obtained and permanently secured a high standing in the class. He was thought by his classmates to be most distinguished for his attainments in the languages and in the metaphysical department. At the close of our term at Cambridge, there was such

a fixed and general persuasion of the goodness of his disposition, the rectitude of his principles, and his high promise of future eminence, that I can confidently assure you he was of the number who had obtained the highest standing in the estimation of his contemporaries." He was graduated in 1789, with distinguished honors, at the age of nineteen.

This is the place for me to introduce a brief biographical sketch written by himself, "begun," as he says, "August, 1789, a little after I graduated at Harvard University." I esteem it a singular good fortune and privilege, that I am able to avail myself of this autobiography. To me it is hardly less precious than the famous Ashestiel fragment in the Life of Sir Walter Scott. I will not mutilate it by the omission of a single word. I only regret that there is no more of it, and that he did not afterwards see fit to bring it down to a later period. It is as follows.

"To review the past, that we may more wisely plan our future conduct, is certainly proper and natural. The past time of my life appears almost a blank upon review, except a few heavy misfortunes and prosperous occurrences, which serve as resting-places to the memory, and make the recollection interesting.

"The years of my childhood have passed swiftly and sweetly away. Recollection paints them in the most charming colors. All was innocence, enjoyment, and hope, except now and then a disappointment in my juvenile pastimes, or a parental chastisement, cast a temporary gloom over my mind. But I am led to conclude that in those periods of my life my means of

happiness were more exactly proportioned to my capacity of enjoyment, than now. I was not then haunted with anxieties and fears, nor sighing after a thousand unattainable enjoyments. I was not then corrupted by vice, nor vitiated by art. Early taught to repress unreasonable desires, and seek delight from the pleasures of a good conscience, the love and esteem procured by an amiable, decorous and manly deportment, I wished no other satisfaction. I recollect how my heart throbbed with virtuous emulation; and the applause and preference I received for excelling, and the love which others bore me for my good nature and condescension, filled me with tumultuous palpitations, and gave rise to a very keen and restless ambition. This continually increased in me from my first attempts upon elementary learning, at four years old, till I left Andover Academy at fifteen to enter Harvard College, in May, 1786.

“ At this Academy, under the present Professor Pearson, for whom, though generally disliked, I had a sincere respect, I was diligent in my studies and regular in my behaviour. He was so obliging as to call me the best scholar, but one, that he ever had. In about two years after I went to the Academy, I entered the Freshman Class, the last quarter. While there, [at Andover] I never associated with the loose or unprincipled. I cultivated very assiduously the friendship of Mr. and Mrs. Phillips, to whose generosity I was indebted for a year’s board and schooling, and endeavoured to be obliging and agreeable to all.* I left it for

* President Quincy and the late Hon. John Phillips, the first Mayor

the University with such promising symptoms, as well as considerable acquisitions, that my friends entertained great expectations concerning me.

“I had not been long in College before I began to relax in principle and conduct. My class was large, and a spirit of *buckism* was very universally prevalent among them. I did not, however, lose my thirst for knowledge or sense of honor, and thought I studied as much as I had time to. I went into and received more company, however, than was necessary ; though those who were good scholars, and reputed the most choice lads, were as dissipated as myself. The imputation of a plodder was deprecated above all things ; so we often used to spend the day in pleasure and the night in study. I was not so irregular in this respect as some ; but felt myself so criminal that I was always promising myself a complete reformation, the next week, the next quarter, or the next year. But this did not take place ; though except two or three times, I was never punished for absence from College exercises. Though my class were pleased to call me their best Latin scholar, though I was several times distinguished by appointments from the Government, and though I had some praise for my English composition, I was never so completely devoted to my studies as I ought to have been. I wasted much time, much money, some virtue, and some health. For some irregularities I incurred my father’s displeasure, and

of Boston, and President of the Senate of Massachusetts, were at the Academy at the same time with Dr. Kirkland, and boarded with him in Judge Phillips’s family.

fell far short of his wishes or expectations in every thing.

“For the first part of my College life, I was as happy as perhaps any one ever was for so long a time together. Naturally sanguine, hope supplied each want of enjoyment. One misfortune befell me in my Junior year, which this world can never repair. My mother, on January 23d, 1788, died. The highest pleasure I could enjoy was that of pleasing her; and her influence over me was so great that I never deviated from rectitude without feeling myself particularly culpable on her account. Her affection to her children was as great as her sensibility was exquisite. She seldom spoke of their welfare without tears, nor ever remitted her exertions to promote it. She found her chief consolation, under every sorrow and disappointment, in religion. In the doctrines and promises of Christianity she had an unshaken faith; its precepts were her delight, and their practice her ornament. In her expiring moments she felt its supporting power. When she perceived the hand of death ready to snatch her, she bid a calm farewell to her surrounding friends, and with joyful confidence committed her spirit to her Saviour. May her early and constant instructions, her earnest exhortations to goodness, her excellent example, and triumphant death, be indelibly impressed on the minds of her children, and form the directory of their lives. Go, gentle spirit, to thy native region, and join the kindred throng of raptured spirits in bliss to hymn the praises of the great Creator. Thy genial virtues shall flourish in

immortal vigor, and thy reward be vast as thy desires and lasting as thy existence !”

Here end these simple and touching Confessions, disclosing to us as frankly the secrets of his heart, and the foibles of his early life, as those of Augustine and Rousseau ; but in tones far more impressive to me than the vehement and impassioned expressions of the one, or the burning and thrilling words of the other. I will only say concerning this fragment, that it was written to be seen by no one, and that its statements are no doubt the overcharged and deeply colored language of a tender and sensitive conscience. His surviving classmates can remember nothing in his College life that would leave the least stain on its moral purity.

Immediately after Commencement, which that year was celebrated on the 15th of July, he returned to Andover, where he spent a year as an Assistant in the Academy, then under the charge of Dr. Ebenezer Pemberton. I happen to have in my possession four letters written in the course of this year, which display the germs of his peculiar style and character of thought, and reveal his feelings at the time, and his purposes and plans for the future. It appears from these letters that he had not then decided on the choice of a profession, but was yet wavering between Divinity and Law.

In one of these letters, dated October 21st, and written to a classmate, still living in this city,* he says, “I enjoy but little here ; neither do I suffer

* The Hon. George Blake.

much. No incidents or vicissitudes agitate my breast. The obscure and even tenor of my days originates but few sentiments. I endeavour to keep advancing; knowing that I shall be no sooner stationary, than I shall become retrograde. I gain some upon my disquietude; and after I have practised acquiescence and fortitude for a time, I become a more easy companion to myself and others. The most comfortable method I can find of baffling disappointment is not to feel it. I never mean to be enslaved by inveterate habits or local attachments. My *fortune* may, but *I* cannot change. I despise to be preyed upon by imaginary sorrows. When I droop, it shall be under the powerful pressure of real calamity, not the little unfavorable incidents of common life, nor the insignificant whimseys of common men. — Heaven knows what is to become of me. I am at present thrust into obscurity, and confined to a very humble occupation. It is as good, however, as I deserve, or am capable of. If I emerge, it will not be to court public applause or toil for power.”

In another letter, dated September 19th, addressed to his classmate and friend, William Emerson, afterwards pastor of the First Church in Boston, he says, “I cannot find in myself a prepossession in favor of Divinity; nor do I expect to relish all the drudgeries or be equal to all the labors and fatigues of the Law. In Divinity I love the peace, innocent studies, and domestic pleasures of the clergyman; but I fear the languor, excessive confinement, and gloomy restraints of him. In Law I love and admire the argumentative and eloquent debate, the wide scope for exerting the

powers of judgment and imagination, and the virtues of integrity and patriotism; but I dread the arduous competition for a trifling preëminence, the dry and sometimes low subjects of dispute, and the oppressive tendency of the profession; besides the inequality of my circumstances to the expense of a suitable education, and the insufficiency of my talents to the acquisition of the necessary merit. I am in a stationary condition at present, and a decisive choice may be suspended awhile. I have not much time for private use, in my employment. Eight hours are devoted to my academical labors, and the rest is but little more than sufficient for necessary recreation and refreshment. I almost pant for a release already. But I am endeavouring to model my temper and conduct according to the Christian standard, and to banish from my breast all fruitless anxiety about future acquisitions and pleasures."

In a second letter to the same friend, dated June 16th, 1790, he writes, "I scarcely know what has become of the time that has passed since I saw you; so gentle and sleepy is the current of my days here, that I do not notice its rapidity. I do not care, however, how insensibly the time goes between this and Commencement. My purgatorial torments will, I expect, be then at an end, and a region more favorable to my enjoyment be allotted me to dwell in. I am to go home to Stockbridge, and study Divinity a few months; at the end of which I shall immediately decide, and act upon the ultimate course of my life. As I am now bent to Law, I dislike the scheme of being

kept any longer from it. I am not instigated in my choice by any of that foolish ambition, which used to devour us so at College, nor by any want of regard to the affairs of a future life. That love of glory which does not comprehend the whole of our existence, is madness ; and that virtue which does not spring from religion, is nothing but impious pride. I mean not to give up my claim to another life by attending to the concerns of this, but to make sure of it by acting ever with a view to an all important futurity. — You would laugh, I think, to see me here on my academical throne ; sometimes mild and patient, sometimes rough and vengeful ; now frowning terror, now smiling benignity. By habit and reflection I am become superior to the vexations of my employment. When I rule, I shall govern upon a very different system from what is pursued here. A patient and tame spirit is what I now want, which is no easy acquisition, and I hope never again to have any such necessity for it as this. I am not, on some accounts, sorry for having engaged in this business awhile. It has taught me to guard against the sallies of temper, and to acquire a constancy and serenity of soul.”

In another letter, dated October 17th, addressed to his friend and classmate, Stephen Palmer, afterwards the minister of Needham, he writes, “I am at present unfavorably situated for literary progress. The vexations of impertinence, puerilities, and noise in the Academy, are enough to waste my spirits, and unfit me for any but amusing studies, novels, newspapers, and the like. I feel the deepest regret at the

irrevocable waste I made of collegiate hours. I used then to lament, and resolve, but never reform. You know I was ever dreaming of greatness, but never using the means to attain it. — If I judge aright, we have a field before us. The Church and State are open. This is the theatre for political experiments. I wish it may be for moral. The manners of our country are lamentably luxurious, and its morals corrupted ; public spirit decayed, and the simplicity, manliness, and hardihood of character, which become republicans, and are necessary to its felicity, have given place to the refinements and effeminacy of old and bloated countries, which can neither be made much better nor much worse.”

After leaving Andover in July, 1790, he went home, as he purposed, to Stockbridge, where he studied Divinity for a while with the Rev. Dr. Stephen West, the minister of the place, a man somewhat distinguished in his day as the author of “An Essay on Moral Agency;” and who, at a time when there were no theological institutions in the country, was accustomed to receive young men into his family and prepare them for the ministry. The high Hopkinsian doctrines of Dr. West were not very congenial to the mind of his pupil. In a letter written from Stockbridge to his classmate Palmer, he says, “I have been trying to learn a little Divinity. All has been darkness and doubt. Hopkintonian subtilties have puzzled and bewildered me. They certainly attempt to explain what is, in the nature of things, inexplicable, and to carry the mind higher than it will bear to rise

without swimming. Here is a little of it. ‘God is the efficient cause of sin ; for every thing that exists must have a cause ; and every cause must be ultimately resolved into the first cause, God.’ Is it not true ? If the Hopkintonian notion of liberty and agency can be defended, every thing else which they preach may be. Who swallows that, can swallow all. I don’t know but I should resolve to be a preacher if I was determined what to preach.”

It must have been highly gratifying to the youthful theologian to escape from this rigid system of Divinity and return to the place of his education, and again “behold the bright countenance of truth in the quiet and still air of delightful studies.” It should be remembered that from the very foundation of Harvard University there had always prevailed in that seminary a liberal spirit of inquiry on theological subjects. Dr. Colman, the first minister of Brattle-street Church in this city, in a letter written in 1712 to Dean Kennet, afterwards Bishop of Peterborough, after stating that he had resided for a time at Oxford and Cambridge, mentions “the generous principles of an enlarged catholic spirit cherished in him by his tutor, Mr. Leverett, now President of Harvard College,” and adds, “if I am able to judge, no place of education can well boast of a more free air than our little College may.” Again, in his funeral sermon on the elder Hollis, one of the earliest benefactors of the College, which he preached at the Thursday Lecture, April 1, 1731, before the Great and General Court, and which was printed by their desire and order, he speaks of “the

free and catholic air we breathe at our Cambridge, where Protestants of every denomination may have their children educated.”* It was by means of the theological treasures which a later Hollis had contributed to the Library of the University, that Mr. Kirkland was now enabled to pursue that free and independent study of his profession, which led him to embrace more enlarged and just views of religion than those in which he had been trained from his childhood. In company with several congenial minds then engaged in the same pursuit, among whom was his friend Emerson, and others yet among the living, he investigated widely and candidly. The writings of Jortin, James Foster, Tillotson, Lardner, Price, Priestley, and other liberal theologians of England, were diligently studied. The Scriptures too were subjected to a close and critical examination, and I have been told by one of the number, that the results to which they severally came were communicated and discussed with a frank and generous confidence, in the true spirit of Protestantism.

In 1792 he made a visit to his father, with whom he spent several months in the neighbourhood of the Oneida Indians. On the 16th of November, in the same year, while still prosecuting his theological studies, he received the appointment of Tutor in the department of Logic and Metaphysics, which office he held till the 14th of January, 1794.

I have in my possession the original manuscript of a

* Turell's Life of Colman, pp. 117 and 123.

very remarkable prayer, which he wrote July 6, 1793, just before he began to preach with the view of engaging in the ministry, and which is full of the most solemn thoughts and the most fervent petitions. Among other ministerial gifts and graces he asks for those by which he was afterwards so eminently distinguished. "Let my intellectual endowments," he prays, "be adequate to the mighty work. Not only in piety and morals, in learning and knowledge, but in prudence and sagacity, may I be found accomplished. Let me judge rightly of the characters of men; that I may know how best to adapt to them my public discourses and private behaviour. Let me know the avenues to the heart, and be able to reach its last recesses by the searching words of truth." Many will think that this prayer was fully answered.*

Mr. Kirkland preached, for the first time, in this parish, August 23d, 1793. On the 13th of October the Society recommended to the Church to invite him to take the pastoral charge over them; and on the 23d he was chosen by the Church unanimously as their pastor, which was concurred in by the Society on the 27th of the same month. His letter accepting the call is dated December 1st, 1793, and his Ordination took place on the 5th of February, 1794. The sermon was preached by the Rev. Dr. Tappan, Hollis Professor of Divinity, and some idea of the reputation with which Mr. Kirkland entered the ministry, and the expectations which he had excited, may be gathered from some passages of that sermon.

* This prayer will be found entire in the Appendix.

"I felicitate you," said Dr. Tappan, addressing the candidate, "on the distinguished honor which Providence has done you in crowning your probationary services from the desk with the early voice of general approbation, and in directing the first destitute society which has had the opportunity of enjoying them to so united an election of you to the pastoral office. I congratulate you that your destined lot is cast in this ancient and respectable metropolis, which concentrates so large a portion of American learning and information, refinement and magnificence." And in addressing the people he said, "My respected brethren of this church and congregation, we gratefully participate with you in the joy of this day. The amiable disposition, the intellectual and moral improvements of your pastor elect have long recommended him to those who have known both his earlier and maturer years. These accomplishments, joined with his knowledge of human nature and Christian divinity, form a happy presage of his future usefulness and honor as a Gospel minister. At the same time his youthful age, his delicate sensibilities, and his arduous employment, solicit your candid and tender indulgence."

His venerable father, in delivering to him the solemn Charge, said to him with a kind of prophetic vision, "You are a son of prayers and of vows. May God Almighty bless you; and may you increase whilst I decrease, and shine many years as a bright star in the Redeemer's hand when I, your natural father, am set, and seen no more."*

* The Right Hand of Fellowship was presented by the Rev. Dr. Bel-

Mr. Kirkland was now placed in an eminent position, and had a wide and noble sphere for the exercise of his powers; for whatever may be said in praise of other stations, there is, for a man of superior talents, no higher place, no wider or nobler sphere of influence than the Pulpit, in an enlightened and religious community, like this. He soon drew around him an intelligent and discriminating congregation, in which were some of the leading men of the times, who hung with profound attention on his lips, and whom he fed with "wisdom and knowledge and understanding." His preaching was characterized by an affluence and profundity of thought, and was highly prized by those who possessed corresponding qualities. Yet at the same time that he met the wants of the thoughtful and enlightened, he was equally acceptable to the less informed. He expressed his views so clearly that every one could comprehend them. A truly great man never has to condescend to any portion of his audience. If he really has thought in him, if his views are well formed and distinct, he need be under no apprehension that the people will not understand him. Their native sense will grasp whatever he has to offer that is worth grasping.

So early and rapid was the growth of Mr. Kirk-

knap, of the Federal-street Church. The services were printed by a vote of the Society. Mr. Kirkland's salary was two hundred and twenty-five pounds, lawful money, to be paid weekly. In 1797, a grant of two hundred dollars was added, which was increased from year to year till 1803, when the salary was raised to fifteen hundred dollars, and in 1806 to twenty-one hundred, at which sum it remained when he left in 1810.

land's professional reputation, that in the year 1802, in the thirty-second year of his age, and when he had been but eight years in the ministry, he received the honorary degree of Doctor of Divinity from the College at Princeton, in New Jersey.

At no time, indeed, did he enjoy the equivocal and undesirable reputation of being a popular preacher, as it is called, — the talk of the town, run after to-day, and deserted to-morrow for a new comer, a later favorite, whose preaching sounds to the people “as a very lovely song of one that hath a pleasant voice.” As a sermonizer and pulpit orator he certainly was not to be compared with the illustrious Buckminster, who entered on the ministry eleven years after him; and I know not the man that has appeared in the American or the English pulpit in modern times who could be advantageously compared with him. As he himself once said, Mr. Buckminster introduced a new era in preaching. But in his day, and for a long period, Dr. Kirkland stood without a competitor in his profession. Probably no minister ever wielded in this community such a powerful and salutary, but at the same time unobtrusive and noiseless influence. For sixteen years, from 1794 to 1810, — a transitive and pregnant period in our history — he exercised a moral control which can hardly be conceived of by those who did not live at that period, and who are not acquainted with the feverish and agitated state of the public mind that then existed, growing out of the peculiar state of the times. Society was then heaving all around, and seemed as though it were about to heave its institu-

tions from their basis. The country had not yet recovered from the shock which the Revolutionary War had inflicted on its morals; and the infidel philosophy and the loose principles which accompanied the outbreak of the French Revolution, were just beginning to be introduced here, and were turning the heads, infecting the minds, and corrupting the hearts of the people. It was not a time for declamation and fine writing, but for the sober views and sound principles and calm statements which Dr. Kirkland's wisdom and good sense, and knowledge of mankind, were so well able to furnish. The minds of men needed to be instructed and tranquillized, and to be confirmed in the great fundamental principles of religion and morals. Dr. Kirkland addressed himself to this work with singular discretion and judgment, and by his words of truth and soberness, in the pulpit and out of it, rendered a service to this community which can now be hardly understood or estimated, but which ought never to be forgotten. There may have been at different times in this city other preachers more eloquent, more imaginative, more popular, but never any more sound, more instructive, more useful than he.

Dr. Kirkland produced the effect of which I have spoken, not only directly from the pulpit, but indirectly through that large body of intelligent laymen which he had gathered around him, or with whom he habitually associated. He lived on the most intimate terms with all the leading men of his time in this part of the country — with Ames, and Cabot, and Parsons, and Gore, and Lowell, and Prescott, and Quincy. His

society was courted by them ; for he threw a charm over every circle by his urbanity and benevolence. They saw his thorough knowledge of mankind, they had unbounded confidence in his integrity, they appreciated his sound judgment and good sense. They regarded him as a wise priest, the wisest of his tribe, and as a true patriot, who desired to promote the moral and real good of the people. They saw that "light, and understanding, and wisdom, and knowledge, and an excellent spirit, were in him." They were therefore willing and ready to exercise their powers and exert their influence in coöperation with him, and in furtherance of the views and principles which he approved and inculcated.

Dr. Kirkland was a mighty moralist, and as an ethical preacher had no equal. He possessed a thorough, intimate, marvellous knowledge of man.

"He was a keen observer, and he looked
Quite through the ways of men."

He sounded the lowest depths of the soul, and searched its most obscure recesses. He detected men's hidden motives and secret principles of action, and dragged them forth to the light. He laid bare the human heart, and dissected its minutest fibres. He revealed the sinner to himself, brought up afresh and disclosed to him what he had forgotten or concealed, and startled and terrified him by the view of his own soul. He tracked him through all his mazes, and stripped him of all his subterfuges and disguises. He left him no apology for doing wrong, no excuse for being a bad man. Such was his wonderful and accurate know-

ledge of human nature, and his clear insight into the springs of human action, that sometimes, when I have heard him preach, it seemed to me that he had actually got his hand into my bosom, and that I could feel him moving it about and inserting his fingers into all the interstices and crevices of my heart.

Dr. Kirkland uttered great moral maxims and profound religious truths without any parade or preparation, without forewarning his hearers that he was now going to bring forward some great thought or some new view, and without reminding them afterwards that he had done so. He was apparently unconscious and careless of those profound sayings of his which contained a world of practical wisdom.

He was remarkable, too, for the comprehensiveness of his views and the universality of his judgments. He generalized on a large scale, and generalized every thing. He took a broad and liberal view of all subjects, and had a world-embracing philosophy as well as charity. He could not endure details, and cared little for isolated facts. He wished always to see their connection, and to trace out their relation and bearing on other facts. I never met with a man who in social intercourse said so many things worthy to be remembered, and made so many remarks that you could not forget. His conversation was a succession of aphorisms, maxims, general remarks. As Chaucer describes his Clerk of Oxenford,

“Not a word spake he more than was need;
And that was said in form and reverence,
And short and quick, and full of high sentence.
Sounding in moral virtue was his speech,
And gladly would he learn, and gladly teach.”

Dr. Kirkland's preaching was of the same character with his conversation. It was sententious and full of apophthegms. There was not much visible logic or induction in his discourses. The description which he gives of Mr. Ames's writings is strikingly applicable to his own. "When the result of his researches was exhibited in discourse, the steps of a logical process were in some measure concealed by the coloring of rhetoric. It was the prerogative of his mind to discern by a glance, so rapid as to seem intuition, those truths which common capacities struggle hard to apprehend. His style is conspicuous for sententious brevity, for antithesis, and point. Single ideas appear with so much lustre and prominence, that the connection of the several parts of his discourse is not always obvious to the common mind, and the aggregate impression of the composition is not always completely obtained. His learning seldom appeared as such, but was interwoven with his thoughts, and became his own."

There was little apparent method, arrangement, or connection in Dr. Kirkland's preaching; — so that it was not uncommon for him to bring into the pulpit half a dozen sermons or more, and, on the instant, construct from their pages a new sermon as he went along, turning the leaves backwards and forwards, and connecting them together by the thread of his extemporaneous discourse. These scattered leaves resembled those of the Sibyl, not only in their confusion, causing many to marvel how he could marshal and manage them so adroitly, but also in their deep and hidden wisdom, and in the fact that when two thirds

of what he had thus brought into the pulpit was omitted,—thrown by as unworthy of delivery,—the remaining third which he uttered was more precious than the entire pile of manuscript, containing, as it did, the spirit and essence, the condensed and concentrated wisdom of the whole.

Condensation, indeed, was his crowning faculty. It was here especially that he manifested the supremacy of his intellect. He always spoke from a crowded and overflowing mind. Although he said so much, you felt that there was much more behind unsaid. He poured himself forth in a full stream of thought, which evidently flowed from a living and inexhaustible fountain. Chief Justice Parsons used to say that Dr. Kirkland put more thought into one sermon than other ministers did into five. A single sermon of his would sometimes contain a whole body of divinity. And how much weight and wisdom were there even in single sentences of his writings, as when in his *Life of Ames* he says, “he did not need the smart of guilt to make him virtuous, nor the regret of folly to make him wise;” and when in the same work he says, “the admission of danger implies duty; and many refuse to be alarmed, because they wish to be at ease.”

Dr. Kirkland had the rare faculty, in his preaching, of intimating and suggesting much more than he directly inculcated and affirmed. This enabled him to insinuate unpalatable truths into men’s minds without their taking offence, nay, almost without their perceiving it. One of the most remarkable instances of this sort was the sermon which he delivered in 1813 before

the Massachusetts Convention of Congregational Ministers. At this time the controversy between the two theological parties which divided the Commonwealth, was waxing warm, although it had not yet reached its height. Standing as he did, from his high office, at the head of the clergy, it was proper, it was right, that he should be selected to address them, and it was incumbent and imperative on him to accept the appointment, and discourse, too, on those very disputed points that were uppermost in their minds. This was a very difficult and delicate task. Dr. Kirkland had too much of Christian courtesy and gentleness intentionally or heedlessly to offend any by the utterance of obnoxious sentiments. But at the same time he was too faithful to his Master and to his conscience to keep back what he deemed the truth. Accordingly, on this occasion, he expressed his views and sentiments fully and distinctly; the sermon contained the whole pith and marrow of liberal divinity; and at the same time, without directly mentioning any of the tenets of the opposite theology, he undermined them completely, and brushed them away like cobwebs. And all this was done in such a manner that no one could take offence, or complain that his feelings were wounded, or that his sentiments were misrepresented, or rudely and harshly handled.

Both as a preacher and pastor, Dr. Kirkland, by his whole spirit and bearing, made religion lovely and attractive, particularly to the intelligent, the refined, and the young. He stripped it of its stiff and formal costume, its gloomy and forbidding look, and its

austere and repellent manners. He taught men by his conversation and deportment, quite as much as by his preaching, confirming and illustrating the beautiful remark of Hooker, that "the life of a pious clergyman is visible rhetoric."

"His eyes diffused a venerable grace,
And charity itself was in his face.
Nothing reserved or sullen was to see ;
But sweet regards, and pleasing sanctity ;
Mild was his accent, and his action free.
With eloquence innate his tongue was armed ;
Though harsh the precept, yet the preacher charmed.
For letting down the golden chain from high,
He drew his audience upward to the sky.
He bore his great commission in his look ;
But sweetly tempered awe, and softened all he spoke.
He preached the joys of heaven, and pains of hell,
And warned the sinner with becoming zeal ;
But on eternal mercy loved to dwell.
He taught the gospel rather than the law ;
And forced himself to drive, but loved to draw."

We come now to regard Dr. Kirkland as a man of letters. "Light, and understanding, and wisdom, and knowledge, were found in him."

"He was a scholar, and a ripe and good one ;
Exceeding wise, fair spoken, and persuading."

At the outset, however, I am ready to admit that he was not a very profound or thorough student. His stock of erudition was not large. His reading had not been systematic, but desultory. He was rather a general scholar, than deeply versed in any particular department. He had gleaned from a wide field, and gathered fruits and flowers from the whole circuit of

elegant learning ; but he had never digged down into any dark mine of science or letters. He loved the light and the sunshine of learning. He was not a proficient in any of the natural or exact sciences, nor an adept in abstruse philosophy. He was not a mere metaphysician, or a mere mathematician, a logic-mill, or calculating machine. He was no antiquary or geologist — no pedant or literary drudge. But he was something more than these — something far higher and better. He knew as much of every subject as it became a Christian preacher and gentleman to know. But no single subject had engrossed his attention, and monopolized his thoughts, and narrowed and cramped his mind.

Dr. Kirkland's favorite study, the one in which he excelled, and had made the greatest proficiency, was unquestionably Ethics ; and his favorite writer in this department was Abraham Tucker, the ingenious author of "The Light of Nature Pursued."* He loved to grapple with hard problems in casuistry and untie knotty questions in morals. He was emphatically a

* Dr. Kirkland probably valued Tucker chiefly for his insight into human nature, the practical bearing of his philosophy, and his unrivalled talent at familiar and homely illustration. There has been a disposition of late, originating, I believe, with Dugald Stewart, to speak slightly of Tucker. Yet Sir James Mackintosh, a competent judge in such matters, says, that "whoever, unfettered by a previous system, undertakes the labor necessary to discover and relish the high excellencies of this metaphysical Montaigne, will find his toil at last rewarded, in a greater degree perhaps than by any other writer on mixed and applied philosophy, by being led to commanding stations and new points of view, whence the mind of a moralist can hardly fail to catch some fresh prospects of nature and duty."

moralist, in the widest sense of that term. He thought with Dr. Johnson, that "the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or the frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind, and with those examples which may be said to embody truth, and prove by events the reasonableness of opinions. Prudence and justice are virtues and excellencies of all times and of all places; we are perpetually moralists, but we are geometricians only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary and at leisure. Physiological learning is of such rare emergence, that one may know another half his life without being able to estimate his skill in hydrostatics or astronomy; but his moral and prudential character immediately appears. We were not placed here to watch the growth of plants or the motions of the stars, but to learn how to do good and avoid evil."

Although Dr. Kirkland was never a close and plodding student, yet, somehow or other, he always knew what was going on in the world of letters, and was well informed about the latest discoveries in science and the arts, and the most recent productions in literature. No subject could be started on which he could not readily converse and express a distinct and correct opinion. He acquired his knowledge by intercourse

and conversation with intelligent and learned men, rather than from books. He had, too, the faculty of getting all the good out of a book by rapidly turning over its leaves and running his eye over its pages, without reading it in course from beginning to end. Although he did not go regularly through the process of perusal, yet he always obtained the results which the process was intended to subserve. By a sort of literary intuition he got at what the author meant, and what his book was designed to teach. — And is not this, after all, the true learning? What we desire to know, is not the process, but the results. We do not wish to pry into the machinery, and see how the wheels interlock, and the various parts act upon each other. What we want chiefly to see is the design, and the work which the machinery accomplishes. We do not desire to look at man with the eye of an anatomist, but with the eye of an artist. We do not care to see the muscles and the nerves laid bare, and the bony skeleton hung before us. We want to see the flesh palpitating, as it were, upon the canvass, and the beautiful outline and graceful figure brought out from the marble. The object of learning is not to make pedants and critics, but enlightened, judicious, reasonable beings. The aim of education is not to form grammarians and mathematicians, but to prepare youth for the various walks of professional and practical life. It was the precept of a Spartan king, that “the child should be instructed in the arts which will be useful to the man.” And Milton says, “I call that a complete and generous education, which fits a man to perform justly, skil-

fully, and magnanimously, all the offices, both private and public, of peace and war."

With such views of the uses of learning and the purposes of education, exemplified and illustrated as they had been in his own person, Dr. Kirkland was eminently fitted to be at the head of a seminary of learning. I do not say that his general knowledge qualified him to be a professor in any particular branch ; for I hold that the man who takes the office of a professor, must be thoroughly and minutely acquainted with every thing relating to his department, must regard it as the most important in the whole circle of the sciences, must be enthusiastically devoted to it, give himself wholly to that single study and work, and be determined to do something himself, and carry his science forward. But I maintain that the comprehensiveness of Dr. Kirkland's mind, and the universality of his studies, freeing him as they did, from all pedantry and narrowness of mind, from all mere pretence and parade of learning, combined with his splendid talents, and profound sense, and admirable literary taste, marked him out as one who should preside over professors, and be the central light and the animating spirit of a University.

Accordingly, when the presidency of Harvard College was vacated by the death of Dr. Webber in the year 1810, all eyes were turned to the accomplished pastor of this church as the most suitable person to be put in that high place, — the most important and honorable station in the Commonwealth. So indispensable

ble was it thought at the time to obtain him, that Mr. Cabot, one of his most intelligent parishioners, to whom no sacrifice could be greater than to part with his favorite preacher and endeared pastor, declared that he must be placed there at any rate ; that if he was elected, the College would take a start, and rise to an eminence such as it had never yet reached ; but that if he was not chosen, it would remain at the same dull level of mediocrity at which it had so long stood. Chief Justice Parsons, another eminent parishioner of his, and as strongly attached to him, was at that time a member of the Corporation, and no doubt had very great influence in his election. He said that he had looked abroad, all over the country, and could find no one so well qualified in every respect as Dr. Kirkland to preside over the University. He felt assured that if he went to Cambridge, he would renovate and build up the seminary, and it would be filled with youth, not only from New England, but from all parts of the Union. He would gather around him the lights of genius, science, and learning ; and the College would pour forth streams to refresh and gladden the land. Dr. Kirkland was accordingly chosen ; and the result proved the sagacity and truth of their predictions.*

With his characteristic modesty, Dr. Kirkland used to say that he was elected to the presidency, not for what he had done, but for what it was supposed he could do. It was with great hesitation and unfeigned

* Dr. Kirkland was chosen by the Corporation August 7, 1810 ; and his election was confirmed by the Board of Overseers on the 23d of the same month. The Corporation received his letter of acceptance October 1st.

reluctance that he accepted this honorable appointment, which severed the tie that bound him to an affectionate and beloved people ; and their regret at parting was certainly as deep as his. So strong was his attachment to his parish, and so distrustful was he of his fitness for the high station, that he actually wrote a letter declining the appointment, but was dissuaded by some of his friends from sending it. In his letter to the church, asking for the dissolution of the pastoral connexion, he says, " Would to God I had never been called to this trial, but been permitted to finish my life with you."* He preached his farewell sermon on the 4th of November, from Romans xv. 30, and I have been told by those who heard it, that there was not a dry eye in the congregation.

He was inducted into office on the 14th of November, with great enthusiasm and joy ; and the congratulatory address in Latin was delivered by Mr. Samuel Cooper Thacher, the Librarian of the University, who the next spring was ordained pastor of this church.†

The presidency of Dr. Kirkland was the Augustan age of Harvard College. I have not now time, neither is this the proper place, to relate all that he did to promote its interests, to raise the standard of education, and to advance the cause of sound learning and pure and undefiled religion. I can only glance at a few particulars.

In the first place, then, he gathered around him a body of professors and tutors, unrivalled in their seve-

* This letter may be seen in the Appendix.

† The official account of President Kirkland's inauguration, taken from the College records, will also be found in the Appendix.

ral departments, such as the College has never seen collected together before or since — men who deemed it an honor to work under his guidance, and to coöperate with such an illustrious Head. When I have mentioned the names of Frisbie, and Farrar, and Norton, and Everett, and Ticknor, and Popkin, and Bigelow, and Sparks, and Bancroft, and Cogswell, and Follen, I need say nothing more. Where will you find another such constellation of genius, science, and learning? By their united labors and unwearied efforts, encouraged by his stimulating approval, who was the main-spring of all, there was a literary enthusiasm excited there, — without which a seminary like this can never flourish. The breath of intellectual life was infused into the dead body of the College, and it was animated with a new spirit. It was my privilege to spend seven years at Cambridge under Dr. Kirkland's presidency; and I well remember, as it were but yesterday, the impulse that was given to our minds by the brilliant courses of lectures delivered by two of the gentlemen above mentioned, on their return from Europe in the year 1819. They alone constituted an era in the history of the University.

Under his administration the course of studies was remodelled and enlarged, and the qualifications for admission and the standard of scholarship were raised. The Institution became, for the first time, in reality as well as in name, a University. The Law School was established, the Medical School resuscitated and reorganized, and the Theological School erected into a separate department; and able and learned professors

and lecturers were placed in the chairs of the several Faculties. Four permanent professorships were added, endowed, and filled, in the Academical department, and the salaries of all the instructors were augmented. Three new and substantial buildings, Holworthy, University, and Divinity Halls, were erected at Cambridge, and the Medical College in Boston, at an expense of one hundred and fifty thousand dollars. The Library was doubled by the accession of the Ebeling and Warden collections, the Palmer and Boylston donations, and from various other sources. The beautiful belt of trees and shrubbery which now encircles the grounds, creating literally a classic shade, was planted. To meet these large expenditures, a grant of one hundred thousand dollars was obtained from the Legislature of the Commonwealth. A sum still greater was bestowed in munificent endowments by individuals, and upwards of fifty thousand dollars were collected by private subscription for theological purposes. The gentlemen who placed Dr. Kirkland in the presidency, Judge Parsons, Mr. Lowell, Mr. Gore, and Judge Davis, were determined to support him in it, and give him the means of making the College what it ought to be. They coöperated with him nobly and zealously, but the responsibility and the superintendence of these measures fell almost entirely upon him. The effects were soon visible. The College was crowded with students, as it never had been before. Never was it so prosperous and so popular. No man ever did so much for Harvard University as President Kirkland.*

* The present enlightened Head of the College, in the generous and

His influence on the students was no less remarkable than on the teachers. Before he went to Cambridge, he had a strong impression that the pupils of a College may be better managed by addressing their affections and appealing to their sense of honor and right, than by threats and penalties. His gentle spirit always leaned to moderation. It was "the silken string running through the pearl chain of all his virtues." Accordingly he began by treating them as young gentlemen, and leading them to regard him as their friend. His whole intercourse with them was suited to inspire them with mingled reverence and affection, and to stimulate them to cultivate those elegant letters, the benign effects of which they witnessed in his refined mind, and polished language, and courtly address. They saw in him a finished specimen of the Christian scholar and gentleman. They saw that learning was not necessarily accompanied by rusticity or pedantry, but that it was alike adapted to enlarge the views, adorn the character, and refine the manners. He was uniformly kind and courteous to them, tempering his native dignity with an urbane and delightful pleasantry.

magnanimous spirit which has marked his whole course through life, is the foremost in proclaiming the services and merits of his distinguished friend. President Quincy has been steadily carrying on the course which President Kirkland instituted. The Law School, so flourishing under its present eminent Professors, Mr. Justice Story and Mr. Greenleaf, the Dane Law College, the Observatory, and the Gore Library, are among the monuments of his administration. His elaborate History of the College, a work of immense labor and research, is now anxiously expected. It will associate his name imperishably with the Institution.

Dr. Kirkland had the happy gift of quickly discerning the peculiarities of individual characters, and of accommodating himself to them. He never failed to recognise the countenance of a student and to address him by name. Such had been his large intercourse with the world, and his intimate acquaintance with the leading men from all parts of the Commonwealth and New England, that a young man could hardly come to the College, with whom the President could not, at his first interview, converse familiarly about his friends and relatives. Such notices were gratifying to the feelings and encouraging to the heart of the student, who had just left the protection of his father's roof, perhaps for the first time, and felt himself among strangers at Cambridge. It put him at his ease ; it inspired him with confidence ; it showed him that he had a friend in the Head of the College, who took an interest in him, in whom he could confide, and to whom he might come for counsel and aid.

And how many did come to him for counsel and aid, ay, and for substantial aid, and never applied to him in vain ! Many a young man was prevented from leaving College with his education unfinished, by the timely and generous charity which he imparted. Whilst Dr. Kirkland had a dollar in his pocket, it was ever at the command of the poor Cambridge scholar ; and if, when he retired from the presidency, he was a poor man himself, it was because, instead of hoarding his ample salary, as some would have done, and as he might have done without blame, he poured it out, like water, to aid the necessitous.

" This churchman bore a bounteous mind indeed ;
 A hand as fruitful as the land that feeds us.
 His dews fell every where."

These are not mere vague and general statements, I assure you. I have facts in my possession, I have particular cases in my memory, which substantiate all that I have said, and I can summon many of my brethren in the ministry, of diverse religious sentiments, to testify, that but for his unstinted generosity they would have been obliged to forego the benefits of a public education. — In connexion with this let it be remembered, that the only charge ever whispered against Dr. Kirkland was that he did not know how to take care of money, manage accounts, and keep records. His deficiency in this respect is freely admitted by his warmest friends, and he himself was fully aware of it. But the man who before his elevation to the presidency was known never to have attended to his own pecuniary affairs, ought not to have been expected to keep the books or watch over the financial concerns of the College. He was elected to be its President, — not its clerk, its steward, or its banker.

The consequence of all this was that Dr. Kirkland was beloved by the students as no President of the College ever had been. I never heard of, I do not believe there ever was, a scholar under him who cherished towards him any other than the kindest feelings. In the various disturbances, and collisions between the students and the Government, which occurred during his administration, no one, either by word or deed, ever insulted the President. They treated him with uni-

form respect, though he was the organ of the obnoxious measures which they resisted. And he did not gain this universal popularity by any shuffling, or shrinking from duty — by thrusting the inferior officers of the College between himself and the rebellious host, to take the odium of the measures and bear the brunt of the battle. No. He never shrunk from responsibility. Though he was always in favor of mild and moderate measures, he never flinched from executing the laws which the Government had enacted. It was by his mingled dignity and suavity of deportment, by the entire confidence that was felt in his integrity and goodness of heart, that he was thus secured from personal affront. The student who should have dared to insult the President would have been scouted and scorned by the whole College. No one, I believe, ever left the University without carrying with him sentiments of gratitude and affection for its Head. However he might feel towards the Institution or the other officers, he could not help loving the President, and cherishing for him, through life, an unabated affection. This was proved at the late Centennial Celebration, when at the mention of his name as about to address the Alumni, they rose involuntarily from their seats, and paid to him the silent homage of their souls.

There is one element of Dr. Kirkland's influence over the students which must not be passed over. He was a Christian clergyman; and he brought the authority of the pastoral office, the power of the church and the pulpit, and the weight of his sacerdotal character, to bear on their minds, consciences, and hearts.

His influence over them in this way can hardly be computed or appreciated. It was constant and steady, though unseen. The holy man, who offered their devotions every day with so much solemnity and fervor, who preached to them every Sabbath with so deep and true a knowledge of the human heart, and with such a manifest interest in their moral and religious, as well as intellectual improvement, and who broke to them the bread of remembrance at the communion table, — how could they help revering and loving him, when they found all these sacred services superadded to his high intellectual gifts and his varied literary attainments?

Dr. Kirkland did not sink the clergyman in the President. He still took the liveliest interest in the Church. He did not forget that the College was primarily and chiefly designed to educate Christian ministers, and to supply the churches with able and pious pastors. He recollected that it was originally a theological institution, and was dedicated "to Christ and the Church." And although, in the course of time and the growth of the country, things had somewhat changed, and the School of the Prophets had grown into a University, he still regarded it as one of the most important and sacred objects of the seminary. Under his administration the Theological Faculty was separated from the College, new professors were added to it, Divinity Hall was erected, the Society for Promoting Theological Education in Harvard University was formed, and a fund of forty thousand dollars was obtained and devoted to this special purpose.

One of the most beautiful traits in Dr. Kirkland's character, as Head of the College, was the sympathy which he felt for the struggles of unfriended genius. Many a young man of promising talents, but with little of this world's goods, has been encouraged by him to persevere and obtain the finished education that would bring out and perfect his powers, and qualify him for distinguished usefulness. Whenever he saw the germs of extraordinary talent, he marked and fostered them, seeming to take delight in watching their development and growth; and he spared no exertions nor personal sacrifices to obtain for such young men the best instruction which this country or Europe could afford. Several of the most eminent men in this community, who have reached the highest civil honors, and gained an enviable place in our literature, can trace back the beginnings of their success to the discerning eye, and fostering hand, and substantial patronage, of our worthy President.

Such were his services within the walls of the College; and those which he rendered to it abroad, were hardly less considerable in amount or importance. Dr. Kirkland was not a mere Master of the College. It had not made a monk of him. He was not naturally, nor by habit, a recluse. He did not hug his books and cling to his study, to the neglect of society. He did not sacrifice his kindly affections for the living to a solitary and selfish communing with the illustrious dead. No. He prized both; and he knew how to use and get good from them both. He felt that he was one of the community, and that it was his duty to

mingled with the world, and interested the community in the College. He knew that it could not stand nor flourish as a mere monastic institution, cut off from the sympathies of mankind. Accordingly, he went much into society, and was every where welcomed and honored as the head of the clergy and the representative of good letters. In this way he excited and kept alive an interest in the University among the leading minds in this city and neighbourhood, and induced many of our opulent merchants to become the Mæcenases of their day, by contributing nobly from their princely fortunes, by donation or bequest, to endow professorships at Cambridge. He accomplished a vast deal in this way; and I believe that most of the munificent benefactions which have been made to the Institution since the beginning of this century to the present time, can be traced to his direct solicitation, or to the hardly less powerful though indirect influence of his personal character. The Eliots, the Gores, the Smiths, the McLeans, the Perkinses, the Thorndikes, the Lymanes, the Parkmanes, the Boylstones, were his intimate friends, and were probably induced to make these endowments, not merely because he convinced them of the necessities of the College, and the importance of increasing its means of usefulness, but because they cherished a high respect for him personally, approved his system of management, and were happy in this way to express their confidence and esteem.

Let me mention another mode in which Dr. Kirkland exerted a strong influence in behalf of the College, made it known and popular, gained it friends, con-

nected it most intimately with the community, and enlisted in its favor the affections and sympathies of the people. Standing, as he did, at the head of the clergy, he was looked up to by them with unmingled reverence and affection, as one of themselves. They regarded him as presiding not over the interests of learning and education merely, but over the interests of religion throughout the Commonwealth. When they came up annually to Cambridge, at the great literary festival of the Institution, his house was the gathering place of their tribe, and they visited him as their brother. On the other hand, the President being the spiritual guide and counsellor of the graduates who were destined for the Church and preparing for the ministry, whenever they left the College to take the charge of parishes in various parts of New England, he was invited to be present and assist in the services. His attendance was always solicited and expected, and generally obtained. It was thought that an Ordination could hardly go on in a regular way, that was not sanctioned by the authority and graced by the presence of the President of the University. At such times he met many of his brethren in the sacred office, and revived his intimacy with them, and did not fail to remind them of old Harvard. The people, too, who attended the Ordination, generally found out that the clergyman with the benignant countenance, and winning manners, and delightful conversation, was the President of the College. Their sons, engaged in their preparatory studies, saw in him their future guardian and patron. The minister ordained, coming forth from Cambridge with ardent attachments

to it and to its Head, naturally diffused the same feelings through the minds of these young men and their parents ; and the consequence was, that the thought never entered their heads that they could go to any other place than Harvard University for a collegiate education. Young men of bright minds, but narrow resources, were found out by the minister, and were encouraged to fit themselves for college ; and when prepared were sent on to Cambridge with a letter to the President, which was sure to obtain for them the means of going through the academic course.

Dr. Kirkland was a true Christian gentleman. He had a native dignity beyond the reach of art. There was an unstudied grace in his whole bearing and demeanour that marked him as one of nature's noblemen. What courtesy in his address, — what urbanity in his manners, — what amenity in his conversation, — what a benediction in his countenance, — what a heaven in his smile !

“ A sweet, attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face,
The lineaments of Gospel books ;
I trow that countenance cannot lie,
Whose thoughts are legible in the eye.

“ Was never eye did see that face,
Was never ear did hear that tongue,
Was never mind did mind his grace,
That ever thought the travel long.
But eyes, and ears, and every thought,
Were with his sweet perfections caught.” *

* Spenser's Elegy on Sir Philip Sidney.

President Kirkland had a singular felicity in addressing distinguished men and public functionaries on special occasions. He had the rare faculty of always saying the right thing in the right way, without obsequious deference or offensive flattery. Who that was present will not always remember the graceful manner with which, in his Election Sermon, delivered in 1816, he dismissed to the retirement of private life the venerable Chief Magistrate of the Commonwealth, and welcomed to the chair of State "a laurelled hero of the Revolution"?* With what a mingled majesty and respect did he receive the President of the United States, Mr. Monroe, on his visit to Cambridge in 1817; and as he introduced to him the classes of the University, the flower of New England, with what an excusable pride did he say, "We present to your view that portion of the youth of our country now resident within our walls." And who that witnessed the scene and interview, can ever forget his dignified reception of the Nation's Guest in 1824, addressing him in words so appropriate and touching, that the heart of the veteran almost failed him, overpowered with emotion?

With what entire self-possession, with what an easy air, with what a careless grace, did he preside at the annual Commencements of the College. In the midst of the vast crowd that assembles on these occasions, all whose eyes were fixed on him with a reverent solicitude, he seemed wholly unconscious of their

* The two Governors were Strong and Brooks. The several addresses here referred to will be found in the Appendix.

notice, and as unconcerned as any of them. There was something in his air and manner that told you that he felt himself at home, and put you perfectly at your ease. When he addressed the Governor of the Commonwealth, or the Chief Magistrate of the Union, before conferring the degrees, you felt that the President of the University was, after all, the chief man in that presence. So self-possessed and unconcerned was he, that you felt no painful anxiety for him, as to how he would get through. He might falter, but he could not fail. The Latin flowed from his lips like his mother tongue; and you were confident, — such was his scholarship and good taste, such his readiness and felicity of utterance, — that should he forget the set form of words, from time immemorial used on these occasions, he could supply it, on the instant, with something as good, or better. The appropriate thought and the fit word would certainly come at last. The graduate felt that day that the President's paternal smile and benediction, as he conferred the degree upon him, was worth more than the parchment that he put into his hand; — and that benignant smile, what Cambridge student, that has a heart, can forget it to his dying day?

Having thus presided, for eighteen years, with so much honor to himself, and so much benefit to the public, over the highest literary institution of the country, Dr. Kirkland is at length compelled to leave it. The remote cause of his retiring from office was a stroke of paralysis, which befell him early in August, 1827.* In

* He preached for the last time in this Church, April 15, 1827.

his letter to the Corporation he says, "Considerations, in my judgment imperative, induce me to resign the office which I now hold in the University; and I beg you to be persuaded that I quit this high and responsible station with the most sincere prayers for its future prosperity and advancement." It was on the 28th day of March, 1828, that he resigned the charge of the seminary which he had so long graced and blessed, and which is under greater obligations to him than to any other individual ever connected with it. His administration will be recorded by the historian of the College as the most successful and brilliant in its annals.

The Corporation, in accepting his resignation, expressed "their full sense of all the benefits conferred by him on the Institution over which he has presided for so many years with singular dignity and mildness, highly raising its reputation and increasing its usefulness by his splendid talents and accomplishments, his paternal care, and his faithful services." The Board of Overseers communicated to him, by a special committee, "their deep and grateful sense of the benefits which religion and learning have derived from his distinguished talents, his beneficent virtues, and his unwearied zeal in diffusing the advantages of education, and promoting the welfare of the University over which he has so long presided."*

* The Committee appointed to wait on the President and communicate this vote were the Hon. John Welles, the Hon. Judge Davis, LL. D. and the Hon. Thomas Welsh, jr.; and they were directed at the same time to "express to him the fervent wishes of the Board of Overseers

The resident officers and instructors of the University expressed to Dr. Kirkland their "deep concern and regret at the painful event of his separation from the College. We remember," they say, "with lively interest, the courtesy which has marked your conduct and rendered our personal intercourse pleasant during the term of your connexion with us as President of the University. We beg leave to assure you that you carry with you our warm regard, and our best wishes for the restoration of your health and for your future happiness. May the kind remembrances and attentions of your numerous friends, the affection and gratitude of those who have been under your care, and of the many who have been benefitted by your liberality, and the solace to be derived from a life devoted to religion and literature, support and cheer you through future years."

On the 1st of April, the President took leave of his pupils, in the College Chapel, in a brief and simple address, in which he expressed his wishes and prayers for their improvement and happiness, and concluded with saying, "I bid you an affectionate farewell. God bless you in time and eternity!"*

The members of the Senior class, who had been the longest under his care, and were soon to leave the seminary, said, in responding to this address, "We

for his restoration to health and for his future happiness." The Corporation also transmitted "an expression of their earnest wishes for his future health and happiness." The votes of the Corporation were passed on the 2d of April; those of the Overseers on the 9th of May.

* This Address will be found entire in the Appendix.

thank you, Sir, — imperfectly, but heartily, — we thank you for the honors which your award has made more sweet, and we thank you for the reproof which has been tempered with love. We thank you for the benignity of manners which engaged our confidence, for the charities which secured our hearts. We thank you, Sir, for all the ‘little unremembered acts’ of your kindness and authority. We are deeply in your debt; but the obligation is not irksome; it is a debt of gratitude we are well pleased to owe. We should have been happy, had your connexion with the University at least subsisted until we had been dismissed from its walls. We had all along hoped that we should go out into the world under your auspices, and that the parchment which was to entitle us to consideration, as having completed our academic course, might be signed by a name so well known to fame and to the respect of society. But it has been ordered otherwise; and we can now only assure you, Sir, that though you have ceased to stand to us in the relation of a President, there are other tender relations between you and us which will terminate but with life; and it is our prayer to God that your years may be very long protracted, amid pleasant recollections and troops of friends. We commend your health and fortunes into the charge of Him whose eye is upon them that fear him, who hath pleasure in the prosperity of his servant.” *

* This address is signed by Charles C. Emerson, Robert Charles Winthrop, and George S. Hillard, Committee of the Senior Class. At the next Academical Exhibition, which occurred on the 29th of April, in the Valedictory Exercises in July, and at the subsequent Commencement, the most affectionate and enthusiastic mention of the late President was made by members of the Senior and graduating Class.

The students of the several classes also testified their grateful sense of the President's "paternal kindness and faithful care" by the presentation of a beautiful and costly service of plate.

As soon as President Kirkland's resignation was publicly announced, addresses were spontaneously sent in from various parts of the country, signed by his grateful pupils, expressive of their sorrow, attachment, and sympathy, their unabated confidence and their unchilled affections.* His retiring from the College was universally regarded as a great public calamity, an irreparable loss to the State, as well as to the republic of letters. It seemed as though learning had lost its ornament, and education its guide. This whole community felt that the sun of Harvard had suffered disastrous eclipse, and that the glory had departed from Cambridge.†

Before resigning his office, President Kirkland had been married, on the 1st of September, 1827, to Miss Elizabeth Cabot, the only daughter of his former friend and parishioner, the Hon. George Cabot. He left Cambridge in April, 1828, and after spending the summer in Boston, started in October on an extensive

* The address from Boston, written by the Rev. F. W. P. Greenwood, D. D., was signed by upwards of a hundred of the *élite* of the city, who had graduated during Dr. Kirkland's presidency. The address from the Alumni in Middlesex County was written by the Rev. Convers Francis, D. D., and that from Newburyport by the Hon. Caleb Cushing.

† President Kirkland probably felt, and might have said, with Bishop Jewel, on the occasion of his expulsion from Corpus Christi College, Oxford, "*Valeant studia, valeant hæc tecta, valeat sedes cultissima literarum, valeat jucundissimus conspectus vestri; valete juvenes, valete socii, valete fratres, valete oculi mei, valete omnes.*"

tour through the United States, accompanied by his wife, in the course of which he visited the western and southern portions of the country, and passed a part of the winter in New Orleans. His journey was like a triumphal progress, his grateful pupils in all parts of the land greeting him with a cordial welcome, and tendering to him the most generous hospitalities. On his return, in the spring of 1829, he embarked from New York, with his wife, on the 11th of April, for Havre, and spent three years and a half abroad, in a very extensive course of travel. After completing the usual European tour, and spending months in the principal cities on the continent and in the British islands, he set out anew on a less frequented route, and visited Alexandria, Cairo, Jerusalem and Constantinople. Then crossing the Balkan on horseback, he proceeded to Belgrade, Buda, Vienna, and Munich. The physical and mental exertion which this active mode of life demanded, no doubt did much to recruit his health and prolong his days. He returned home in October, 1832, and has spent the residue of his days in this city, in quiet and retirement.

During the last year he has been gradually failing, and after an illness of about a week, died at six o'clock on the morning of the last Sabbath, April 26th, at the age of 69. His funeral service, as you well know, was solemnized in this church, on the afternoon of Tuesday last, and he was laid by the side of his old friend, Mr. Cabot, in his tomb in the Granary burying-ground. The vast concourse of graduates and citizens that filled these pews, and galleries, and aisles, and the long

train that followed his mortal remains to their last resting-place — and, may I not add, the large assembly that has crowded the church to-day, — attested the strong hold which Dr. Kirkland still had on the respect and affections of this community, and proved that although for the few last years of his life he had lived in retirement, he had never been forgotten. At the tidings of his death, old recollections sprung up in our minds with the freshness of yesterday, and his image rose up before us as he was in his best and palmy days ; and henceforth and forever we shall think of him only as he was in the days of his strength, when the light of God was upon his tabernacle, when his glory was fresh in him, when the words of wisdom and persuasion fell from his lips, and he was looked up to as the light of our schools and the ornament of our churches.

Alas ! how many worthy lights have our eyes seen shining and extinguished ! How many losses have we lived to see the Church sustain and lament, of her children, her pillars, whom the world admired ! Buckminster, that youthful marvel, the hope of the Church, the oracle of divinity, full of all faculties, of all studies, of all learning, led the way, and perished in his prime. Thacher, his worthy companion in labors, would needs be his companion in joys, and followed him to an early heaven.* And now their mutual associate and friend, who was long a fixed star in this firmament of the

* Dr. Kirkland preached at the interment of Buckminster, June 12, 1812, and at the death of Thacher, March 29, 1818, having previously preached at his ordination, May 15, 1811. These discourses were solicited for publication, but never obtained.

Church, after leaving many excellent monuments of learning and fidelity, has gone to join them — the pride of the College, the glory of this church, than whom we have seen none more memorable. What clearness of judgment, what sweetness of style, what gravity of person, what grace of carriage, was in that man ! Who ever saw him without reverence, or heard him without profit ? These are gone, amongst many more whom the Church mourns for in secret. Would to God her loss could be as easily supplied as lamented ! Her sorrow is for those that are passed ; her remainder of joy in those that remain ; her hope in the next age. I pray God the cause of her hope and joy may be equivalent to those of her grief.*

It is a singular and interesting fact, and a beautiful illustration of the spirit of American society, and of the practical working of our free institutions, that the son of a poor missionary on the outskirts of civilization, born in a log cabin, nurtured in infancy among the savages, and bred in childhood in a frontier village, with no advantages of fortune, and little aid from friends, rose, by the force of talent and merit alone, to the head of the first literary institution in the land. Such a fact as this is full of encouragement to the high-spirited and ambitious young men of our country. It shows them that the path of literary as well as political distinction is open to all, and that talent, effort, and moral worth, are sure to be valued and rewarded.

Dr. Kirkland's printed works consist chiefly of sermons and addresses delivered on public occasions, among

* See Bishop Hall's seventh Epistle of the first Decade.

which are an Artillery Election Sermon,* an Oration before the Society of Phi Beta Kappa, a Discourse on the death of Washington, an Election Sermon, a Discourse in commemoration of Adams and Jefferson, delivered before the American Academy of Arts and Sciences, of which he was the Vice President, a Discourse on the death of Mr. Cabot, and the Life of Fisher Ames, which stands at the head of American biography. The Monthly Anthology likewise contains many admirable articles and reviews from his pen; and he contributed several papers, one of which was a Memoir of General Lincoln, to the Collections of the Massachusetts Historical Society, of which he was a member.† Most of his writings, however, being sermons, and written to be delivered, not printed, have never seen the light. It has been asserted on the highest authority, — that of the late Governor of Massachusetts,‡ — that “his manuscripts would furnish the materials for a volume of practical Ethics, equal to any thing which has appeared in the English language, for depth of thought, sagacity, knowledge of human nature, didactic eloquence, and pure English style.”

It has sometimes been mentioned as a matter of

* This Sermon drew forth an expression of approbation, almost unheard of in modern times, and in this country, and certainly one “more honored in the breach than the observance.” Dr. Kirkland was publicly applauded in the church. Such tokens of satisfaction, however, were common in the early ages of Christianity, particularly among the mercurial Asiatics and enthusiastic Africans, who were accustomed to applaud their favorite preachers with hands, and feet, and loud acclamations, crying out “Orthodox! Third Apostle!” &c.

† A list of Dr. Kirkland’s writings closes the Appendix.

‡ His Excellency Edward Everett.

regret, that Dr. Kirkland has left so few works behind him. There is no ground for the regret ; it is founded on a mistake. He has left many and great works. Without derogating from his writings, it may be truly said that his pupils are his best works. As Sir James Mackintosh has justly observed, “ he who has cultivated an extent of mind which would otherwise have lain barren, and contributed to raise virtuous dispositions where the natural growth might have been useless or noxious, is not less a benefactor to mankind, and may indirectly be a larger contributor to knowledge, than the author of great works, or even the discoverer of important truths.” Dr. Kirkland’s pupils, scattered over the length and breadth of the land, are his works, most honorable to his memory, and most useful to the world. They are his Epistle, known and read of all men. They are his living monument ; and they praise him, in the pulpit and in the senate, at the bar and on the bench, in the healing art, and in the walks of social and private life — men whose powers have been developed and cultivated under his oversight and tuition, and whose characters have been formed and shaped under his mild and genial influence.

In private life Dr. Kirkland was gentle, modest, placable, kind, of simple manners, and so averse from parade and dogmatism, as to be not only unostentatious, but even somewhat inactive, in conversation. His superiority was never felt but in the instruction which he imparted, or in the attention which his generous preference usually directed to the more obscure members of the company. The simplicity of his manners

was far from excluding that perfect urbanity and amenity which flowed still more from the mildness of his nature, than from familiar intercourse with the most refined and polished society. His conversation, when it was not repressed by modesty or indolence, was delightful. The pleasantry, perhaps, of no man of wit had so unlabored an appearance. It seemed rather to escape from his mind than to be produced by it. He had lived on the most intimate terms with all contemporaries distinguished by wit, politeness, philosophy, learning, or the talents of public life. In the course of fifty years he had known almost every man in the community whose intercourse could strengthen, or enrich, or polish the mind.

The charms of President Kirkland's conversation, the pleasure and the instruction which were found in his society, can be appreciated by contemporaries only, who enjoyed the opportunity of intercourse with him. They alone can bear testimony to that urbanity of manners, and that sweetness of temper, which mitigated the awe inspired by the superiority of his mind and the profoundness of his wisdom, and made the approach to him not only safe, but delightful — which conciliated confidence and softened the emotions of envy. Of this passion he was himself altogether unconscious and incapable. His greatest pleasure was to find cause for encomium in others, and to draw merit from obscurity. He loved truth for its own sake, and exercised his powers not for his own reputation, but for the investigation of truth. As a critic, he was inclined more to candor than to severity. He was touched by what-

ever was just, original, or worthy of praise ; he sought after it with as much ardor as others feel in the detection of faults. His wit did not require the foil of deformity to give it splendor ; its brilliancy was best displayed in illustrating beauty, for which he had the keenest relish. He could laugh at folly without exciting anger or fear, could be just without an air of severity, entertaining without satire, and brilliant without sarcasm. No man ever lived more in society, or shone more in conversation ; yet it would be difficult, — I should say, impossible, to ascribe a sentiment, or even an original sentence to him, the least tinged with envy, malice, or uncharitableness.*

He has gone to his rest, full of years, full of usefulness, and full of honors. Death, which harmonizes the pictures of human character, found little in *his* to spiritualize or to soften. But if it has not enhanced the feeling of his excellencies in the minds of those who felt their influence, it has enabled them to express that feeling without the semblance of flattery. It has left them free, not only to expatiate on those well-directed labors which facilitated the access of the young to the treasures of learning ; and on the solemn and persuasive style of his pulpit services ; but also to revert to that remarkable kindness of disposition which was the secret but active law of his moral being. His

* In portraying the private character of Dr. Kirkland in the concluding paragraphs of this Discourse, I have availed myself of the language in which Sir James Mackintosh describes Mr. Fox's character, of Sir James Scarlett's (now Lord Abinger) description of Sir James Mackintosh, and of the touching tribute which Mr. Serjeant Talfourd pays to the memory of his old instructor, Dr. Valpy, in the Preface to his *Ion*.

nature was not meliorated, nor even characterized, but wholly moulded of Christian love, to a degree of entireness of which there are few examples. He had no sense of injury but as something to be forgiven. The liberal allowance which he extended to all human frailties grew more active when they affected his own interests, and interfered with his own hopes; so that however he might reprobate evil at a distance, as soon as it came within his sphere, he desired only to overcome it by good. Envy, hatred, and malice, were to him mere names — like the figures of speech in a schoolboy's theme, or the giants in a fairy tale — phantoms, which never touched him with a sense of reality. His guileless simplicity of heart was not preserved in learned seclusion, or by a constant watchfulness over the development of youthful powers, (for he found time to mingle frequently in the blameless gayeties and stirring business of life), but by the happy constitution of his own nature, which passion could rarely disturb, and evil had no power to stain. His system of education was animated by a portion of his own spirit; it was framed to enkindle and to quicken the best affections, and to render emulation itself subservient to the generous friendships which it promoted. His charity, in its comprehensiveness, resembled nothing less than the imagination of the greatest of our poets, — embracing every thing human; shedding its light upon the just and the unjust; detecting the soul of goodness in things evil, and stealing rigidity from virtue; bringing into gentle relief those truths which are of aspect the most benign, and those sug-

gestions and hopes which are most full of consolation ; and attaching itself, in all the various departments of life, to individuals whose youth it had fostered, in whose merits its own images were multiplied, or whose errors and sorrows supplied the materials of its most quick and genial action. The hold which the Cambridge student had upon it could not be forfeited even “ by slights, the worst of injuries ;” and when he who had presided there for eighteen years left the scene of his generous labors, it was to diffuse the serenity of a good conscience and the warmth of unchilled affections through a community filled with pupils, who were made proud as well as happy by his presence, and to whom his very countenance was a benediction.*

Such was he to the last, amidst the infirmities which disease rather than age had accumulated around him, — the gentlest of monitors and the most considerate of sufferers — still retaining, even when he could not speak, that placid, that heavenly smile — until at last he was gently released from his sufferings, and withdrawn from those whose minds he had nurtured ; one of whom, who has most cause for gratitude, pays this humble but heartfelt tribute to his memory.

“ *Manibus date lilia plenis.*

*Purpureos spargam flores, animamque amici
His saltem accumulem donis, et fungar inani
Munere. Non totus, raptus licet, optime Præses,
Eriperis. Redit os placidum, moresque benigni,
Et venit ante oculos, et pectore vivit, imago.”*

* Tenia una cara como una bendición. Cervantes, Don Quijote.

APPENDIX.

DR. KIRKLAND'S DESCENT FROM MILES STANDISH.

p. 13.

This descent was asserted by the Rev. Dr. Belknap, at the end of the *Life of Standish* in his *American Biography*, vol. ii. p. 336, and is repeated on his authority by Judge Davis, in his edition of *Morton's Memorial*, p. 263 ; but neither of them gives a single link in the genealogy. Dr. Kirkland himself used to take pleasure in mentioning his descent from the Great Captain ; but I am not apprized that he was possessed of the chain of evidence that establishes the fact. I will endeavour to furnish it.

Dr. Kirkland's mother, Jerusha Bingham, was the daughter of Mary Wheelock. *Her* mother's name was *Mercy* Standish, of *Preston*, Conn., who died Nov. 4, 1748. This is one end of the chain ; now for the other. Capt. Miles Standish's third son, Ensign Josiah, went to Connecticut, and in 1687 bought 150 acres of land in *Preston*. He had four sons, Josiah, Miles, Israel, and Samuel. Josiah was admitted to the church of *Preston*, Dec. 25th, 1700, and his wife the year before. *Mercy* Standish was admitted March 30, 1718. I conclude that she was the daughter of the second Josiah ; for I have the names of all the children of the two last named brothers, Israel and Samuel, and the name of *Mercy* is not among them. Miles, the other brother, was not married till Dec. 5, 1700, and could not have had a daughter old enough to be admitted to the church in March, 1718 ; for at that time no child of his could have been much more than sixteen years of age. I infer, therefore, that *Mercy* was the daughter of the second Josiah. At any rate she must have been the granddaughter of Ensign Josiah. The genealogy then is as follows :—1. Capt. Miles Standish ; 2. Ensign Josiah ; 3. Josiah ; 4. *Mercy* ; 5. Mary Wheelock ; 6. Jerusha Bingham ; 7. John Thornton Kirkland.

These statements may be relied upon, as they have been obtained from the town records of Preston, Duxbury, Bridgewater, and other places, and from the most authentic private sources. The church in Preston was formed Nov. 16, 1698. Mercy Standish was probably born before that time, and therefore her baptism would not be recorded in the church books. Before the formation of the church in Preston, her father, Josiah, probably belonged to the first society in Norwich, which town was settled in 1660, and her baptism would be recorded there; but unfortunately the records of that church previous to 1716 are missing. There were two other churches in Preston; in the records of one of them, which still exists, there is no mention of the name of Standish. The other church, which included a large portion of the Standish farms, became extinct about forty years ago, and the records are not to be found. This absence of the records accounts for the fact that I am not able to ascertain *with certainty* the name of Mercy Standish's father. I have no doubt, however, that it was Josiah.

THE KIRKLAND FAMILY. p. 14.

The name of Kirkland (or Kirtland) is found among the thirty-six heads of families who were the early settlers of Saybrook in Connecticut, and who came there in 1635 and 1639. The first of the family, John, is said to have come from Silver-street, London, and to have been of Scotch descent. He had a son John, who was the father of ten children, John, Elizabeth, Priscilla, Nathaniel, Philip, Lydia, Martha, Samuel, Daniel, Parnel. The ninth in order, Daniel, was the minister of Norwich. I am informed by the Rev. Mr. Hotchkiss, the venerable pastor of the church in Saybrook, that "the connexions and marriages of this numerous family have been ever of the most respectable class. The above mentioned genealogy I received this day from the oldest man in this place, not far from ninety years, but of a most tenacious memory, and a very venerable character, who was personally acquainted with Daniel, the President's grandfather, and who now lives opposite to the house where the family of the Kirtlands lived and were born."

REV. SAMUEL KIRKLAND. p. 17.

Mr. Kirkland continued his labors as a Christian missionary among the Oneidas, in the employment of the Society in Scotland for Propagating Christian Knowledge, till a few years before his death, which occurred at Clinton, in the neighbourhood of Oneida, March 28, 1808, in the sixty-seventh year of his age. For forty years, he was a faithful, laborious, and intrepid missionary, and deserves to be classed with Eliot, and the Mayhews, and Brainerd. The Scotch Secretary, in one of his letters, calls him "that apostolic missionary;" and Dr. Wheelock calls him "that dear man of God." Mr. Sparks says, "he lived many years with the Oneidas, and had the satisfaction to see that his toils were not fruitless. The Indians revered him as a father; they had the wisdom to respect and sometimes to follow his counsels; a visible change took place in their character and modes of life; the rough features of the savage were softened, famine and want chased away, and the comforts of life multiplied. These advantages the sons of the forest saw and felt. No man has ever been more successful than Mr. Kirkland in improving the condition of the Indians, and to the last day of his life he continued to receive from them earnest demonstrations of affection and gratitude." Among other expressions of regard they presented him a valuable tract of land in the town of Clinton, part of which he gave to found Hamilton College in that place.

Mr. Kirkland rendered important services to his country during the Revolutionary War. He was frequently employed by the Government as an interpreter, and it was solely through his influence that, whilst all the rest of the Six Nations joined the British in that struggle, the Oneidas and Tuscaroras remained neutral. He might, had he chosen, easily have induced them to espouse the cause of the colonies; but he preferred they should stand aloof and be at peace. In the Journals of the Provincial Congress of Massachusetts, lately published, page 118, will be found a letter addressed to him by the Congress, April 4, 1775, exhorting him to engage the Mohawks in the contest on our side, or at least to secure their neutrality. The high opinion which General Washington entertained of him and his services may be gathered from a letter written

to the President of the Continental Congress, from the Camp at Cambridge, 30th September, 1775. "The Rev. Mr. Kirkland, the bearer of this, having been introduced to the honorable Congress, can need no particular recommendation from me. But as he now wishes to have the affairs of his mission and public employ put upon some suitable footing, I cannot but intimate my sense of the importance of his station, and the great advantage which may result to the United Colonies from his situation being made respectable. All accounts agree that much of the favorable disposition shown by the Indians, may be ascribed to his influence." And in a letter to the Indian Commissioners, written at Valley Forge, 13th March, 1778, he says, "the Oneidas have manifested the strongest attachment to us through this dispute. Their missionary, Mr. Kirkland, seems to have an uncommon ascendancy over that tribe."

Mr. Kirkland's Life remains to be written ; and it ought to be written. There are ample materials for it in his journals and letters ; and his descendants owe it to his good name, and to the cause of Christian truth, and philanthropy, and missionary effort, to see that it is written.

Mr. Kirkland had six children. 1. John Thornton, the President. 2. George Whitefield, who was graduated at Dartmouth College, in 1792. 3. Jerusha, who was married to John Hosier Lothrop, Esq. of Utica, N. Y. 4. Sarah, who was married to Francis Amory, Esq. of Milton, Mass. 5. Samuel, who was graduated at Cambridge in 1803. And 6. Eliza, who was married to Professor Edward Robinson. Of these, Mrs. Lothrop is the only survivor. Her son, the Rev. Samuel Kirkland Lothrop, is the present pastor of the Church in Brattle Square, Boston.

THE PRAYER. p. 34.

O most merciful God ! who hast declared thyself ready to hear and answer the prayers of thy sincere worshippers, thou has revealed thyself to the race of man by thy Prophets and Son, and hast by them discovered all the doctrines to be believed and the

laws to be obeyed by them in order that they may obtain eternal life and happiness. Thou hast also commanded teachers and explainers of this revelation to be set apart from among the believers. O God of truth and light! as thy most unworthy servant is soon to enter upon this arduous and solemn work, in which he is to unfold the designs, dispensations and requirements of heaven to men, and to teach and exemplify the religion of thy Son,—in thy kind compassion shed on him the influence of thy enlightening, sanctifying, and comforting spirit. As I am weak, timid, and irresolute, give me strength and boldness to encounter all the trials and toils which are before me. Let me not shrink from the sufferings which may await me in the cause of my Saviour. Purge me from those unlawful desires and passions which corrupt and pervert the heart; from the love of sensual gratification, of worldly honors and power, and of filthy lucre. Let me be free, in my temper, in my conduct, and in my conversation, from all those sins and follies which, as a minister of the pure and perfect religion of Christ, it will be my duty to condemn in others; and O! my God, endow and inlay my soul with all those excellent and lovely moral qualities which I am to aim to produce and cherish in others—submission, reverence, love, gratitude, confidence and trust toward Thee—justice, charity, peaceableness, fidelity, sincerity and meekness toward all my fellow men—sobriety, purity, and moderation of all desires with respect to myself. O grant me a rational, efficacious, and saving faith in Jesus Christ, who died for the sins of the world, the image of the Father's glory, and the pattern of every sublime and lovely virtue. O let me repent with a godly sorrow for my sins, and a firm and holy resolution to turn from them; and grant the aids of thy grace to produce, preserve, and increase these sentiments and feelings in my heart.

Let a most ardent desire of making Thee appear glorious to the eyes of men, and of rendering them the objects of thy favors, and thus children of thy kingdom, uniformly predominate in my breast; so that I may be made faithful to my God and Redeemer, and faithful to the souls of my fellow men.

For the sake of him who is full of grace and truth, let my intellectual endowments be adequate to the mighty work. Impress me

with a sense of the importance and excellency of right judgment in the great subjects of the divine word; with a knowledge and view of the difficulty of attaining it; and with a sincere love of truth. Grant me attention to contemplate, candor to embrace, and zeal and ability to promote and defend it. O save me from the horrid guilt of wilfully perverting or carelessly mistaking thy revealed will. Encourage and embolden me to declare the whole counsel of God, regardless of the hatred, the ridicule, or the opposition of men. In all other knowledge, conducive to my ministerial success and usefulness, may I be excellent.

Not only in piety and morals, in learning and knowledge, but in prudence and sagacity may I be found accomplished. Thou knowest how difficulties and doubts will surround and perplex me. O may I be able to discern in all cases the surest means of surmounting and removing them. Let me judge rightly of the characters of men, that I may know how best to adapt to them my public discourses and private behaviour. Let me know the avenues to the heart, and be able to reach its last recesses by the searching words of truth.

Where, O God! shall I look, but unto Thee, my Father, Guide, and Prop? In my public preaching, in my private studies, and my general conduct and converse, be always, through Jesus Christ, sufficient for me, filling and influencing me by those sentiments and principles and affections which thou canst view with complacency, and reward, through grace, with the paradise above—is the prayer of thy sinful and unworthy creature. To Thee, with the Saviour and Spirit, be all glory. Amen.

LETTER OF RESIGNATION. p. 50.

To the Christian Church and Society of the New South Meeting House.

DEAR FRIENDS,—

It is known to you that the Corporation and Overseers of Harvard College have by their votes assigned to me the solemn and

painful duty of deciding whether I shall propose to you the termination of our connection, in order to my entering on the important office of President of the University. After serious and anxious deliberation I have concluded that, with your consent, I ought to accept their invitation. I need not inform you that I have had great difficulties and passed through a severe conflict of feelings in coming to this result. Would to God I had never been called to the trial, but been permitted to finish my life with you, and by increased fidelity and zeal in your service endeavour to answer your claim to my attachment and respect. Yet, under all circumstances, I apprehend I am not at liberty to consult my wishes or yours. I believe it is our duty to suffer the tender tie which has united us to be dissolved, that I may take a station which, by the blessing of God on my exertions, may render me an instrument of more extensive usefulness. I submit this proposal to your consideration, requesting you, as soon as convenient, to acquaint me with your decision. I ask your prayers for me, and commend you and your families to the benediction of God our Father, through Jesus Christ, our Lord.

With the utmost esteem and affection,

I am your friend and pastor,

JOHN T. KIRKLAND.

September 23, 1810.

THE SOCIETY'S ANSWER.

Dr. Kirkland's Letter was referred the same day to a Committee of seven, who made the following Report:—

The Committee of the Church and Society of the New South Meeting House, to whom was referred a letter from their Reverend Pastor, proposing a dissolution of his official connection, for reasons therein expressed—after a full consideration of the subject, respectfully offer as their united opinion, That it is expedient and proper for the Church and Society to consent that the said connection be dissolved.

In maturing this opinion, the Committee could not be unmindful of the greatness of the sacrifice which the Society is called to

make, nor blind to the evils or inconveniences which may follow it. They could not, for a moment, look back on the subsisting pastoral relation, without the most grateful emotions and endearing recollections ; and looking forward, they could not without painful anxiety, contemplate the hazards, to which every society is subject, while destitute of its head, and to which *this* is peculiarly exposed.

But without dwelling on these topics, so interesting to the feelings, the Committee have thought it more incumbent on them, to inquire with faithfulness after what is strictly right and fit to be done, rather than what would be most pleasant and agreeable, or immediately and exclusively advantageous to the Society.

In pursuing this inquiry, they have been satisfied that the claims of the University to the services of any settled minister, in its highest offices, are considered as those of the whole public ; and as such must take place of those of a parish ; that in similar cases, these claims have been formerly admitted as just, and have been sanctioned by the usage of the country. These views, if correct, must be allowed to justify those, who, on this occasion, have invited Dr. Kirkland to the presidency of the University ; and may reasonably authorize them to expect his acceptance of that important public trust, if such a course should appear to him the path of duty.

By the referred letter, as well as other evidence, it is abundantly manifest, that the question of duty has been long considered by Dr. Kirkland with serious deliberation, and examined with scrupulous care, and that the result has finally been a conviction of his own mind, "that he ought to accept the invitation."

Under these circumstances, and with these impressions of the subject, the Committee have arrived at the conclusion already expressed, That the Society will act properly, by concurring with the proposal of their Pastor.

JOSEPH FIELD, GEORGE CABOT, WILLIAM PARSONS, EBEN. T. ANDREWS, DANIEL BATES, EBEN. STOCKER, WM. PRESCOTT,	}	Committee.
-----------------------------------------------------------------------------------------------------------------------------	---	------------

At a meeting, held by adjournment, of the Church and Society of the New South Meeting House, at their usual place of worship, on Sunday, September 30th, 1810, the foregoing Report having been read and considered, —

Voted, That this Church and Society accept the Report of their Committee; and do consent that the connection subsisting between them and the Rev. John Thornton Kirkland, as their minister, be dissolved, and that the same be considered as ended from and after the first Sunday of November next.

Voted, That the gentlemen who made the foregoing Report, be a Committee to wait on the Rev. Dr. Kirkland with an attested copy of these proceedings, and assure him, in behalf of this Church and Society, of their warmest affection and exalted esteem; and that their fervent prayers are, that his labors may be crowned with success, and his reward be the perpetual blessing of God.

THE INAUGURATION. p. 50.

November 14th, 1810.

The Rev. John Thornton Kirkland, D. D., LL. D. was this day inducted into the office of President of the University.

The Corporation, the Immediate Government, the Overseers, with gentlemen invited, assembled in the Library and Philosophy Chamber, in Harvard Hall, at 10 o'clock, and went in procession to the meeting house.

The exercises commenced with an introductory address and prayer by the Rev. Dr. Lathrop, the oldest clerical member of the Corporation, from the pulpit, the President elect being seated on the stage, which was prepared as on Commencement Day.

His Excellency Elbridge Gerry, the Governor, made an address in Latin, followed by the ceremonials of induction, in which the Governor announced the Rev. John Thornton Kirkland President of the University, presented him the Charter of the College, the College Seal, the keys of the Halls, and the robes of office; and concluded by affectionate and respectful greetings and kind wishes.

The President was then invested with the robes, being the usual black silk gown and academic hat, by the Librarian. After which he replied in Latin to the address of the Governor, and ascended to the pulpit, and took the chair.

A Latin oration having been pronounced by Mr. Samuel Cooper Thacher, the Librarian, the Rev. President delivered the inaugural discourse in English; which was followed by an English poem by Nathaniel Langdon Frothingham, Senior Sophister; and the forenoon services closed with an anthem.

The company and two of the classes of students dined in the hall; the other two dined at Mr. Porter's. At the end of the dinner in the hall, a Greek ode was spoken by Horace C. Story, a Senior Sophister, and a Latin ode by Adam L. Bingaman, a Junior Sophister.

The day was observed as a festival in the University. In the evening the students gave a ball at Porter's hall, and the buildings of the University were illuminated.*

THE STATE GRANT. p. 52.

The best account of the manner in which this appropriation was used by the Corporation is contained in a Report made to the Convention of Delegates which assembled in 1820, to revise the Constitution of Massachusetts. The Chairman of the Committee who made this Report, was DANIEL WEBSTER, and the other members were Judge Wilde, Leverett Saltonstall, Henry A. S. Dearborn, and Allen Tillinghast. They say in their Report, —

“In 1814, on the petition of the College, the Legislature granted it ten thousand dollars a year, for ten years, out of the proceeds of the tax on Banks. Three objects were intended to be answered by the application for, and reception of, this liberal and munificent grant. The College had undertaken to build University Hall, an edifice which it deemed necessary and essential, but the cost of

* MS. Records of the College.

which pressed hard upon its funds. The first object of the grant was, to pay the expense of this building. It was desirable also, that there should be a building erected for the use of the Medical School; and, lastly, a fund was wanted for the charitable support of necessitous young men of merit, the sons of poor parents, who, without the aid of charity, could not go through a course of education; and in whose possession of the means of knowledge, the State supposed itself to have an interest. University Hall and the Medical College have accordingly been built; and that part of the annual grant (one quarter of the whole) which was destined to purposes of charity, has been so applied.

“Six years of the ten have now expired, and University Hall having been built at an expense of sixty-five thousand dollars, and the Medical College at an expense of about twenty thousand dollars, and one quarter part of the grant being, as before mentioned, appropriated to the use of necessitous scholars, when the four remaining years shall have expired, the College will have invested and applied the whole amount of the grant, with ten thousand dollars of its own funds, to the purposes for which the grant was made. The Committee have inquired particularly into the manner in which this charity is distributed, and they think it wise, impartial, and efficacious. In the first place, it is given to none but those who apply for it, and who clearly show, by proofs from their Instructors, their Ministers, the Selectmen of their town, or otherwise, that they and their friends are necessitous, and unable to supply the means of education. In the next place, it is required that they should be persons of fair character and good behaviour; and when it is ascertained that the applicant possesses a fair character, and that he is necessitous, he is admitted to partake in the benefit. The scale of merit, kept by the Instructors of the Classes, is then referred to, and among those who are thus necessitous and of fair character, such as give most proof of talent and promise receive most; those who give less, receive less. It may be added, that this charity is confined to young men of this State. The Committee do not know how a plan could be devised more likely to give effect to the intention of the Legislature.”

In respect to the general condition and financial affairs of the College, the Committee say, —

“The history and present state of the Institution speak the most decisively, as well on the plan of its government, as on its administration. As to the care and management of the funds, it is believed to have been cautious and exact, in a very high degree. No delinquency to the amount of a single shilling, is known to have existed in any member of the Corporation, or any of their agents or servants, from the time of the first donation, in 1636, to the present moment.

“How far this Government of the University has been found competent to conduct its literary concerns, and to what respectability and distinction, among the institutions of the country, it has raised it, neither the members of this Convention, nor the citizens of this Commonwealth, nor the people of the United States, need be informed.”

The mode in which the Legislature expected the Corporation would dispense the fourth part of the grant, may be learnt from the Act itself, passed February 26, 1814.

“*Be it enacted*, that at least one fourth part of the sums to be received by the said Colleges, shall be appropriated for and towards the partial or total reduction of the tuition fees of such students, not exceeding half the number of any class, who may apply therefor, *according to the judgment* of the respective corporations of said Colleges.”

In an additional Act, passed February 16, 1816, it was “provided further, that if any sum shall be *remaining* of the aforesaid appropriations, *after* giving relief to the undergraduates as aforesaid, it shall be *lawful* for the said Corporation to cause the same to be invested in some funds or securities, the income whereof may be applied for the purposes mentioned in the aforesaid Acts.”

It is evident, I think, that the Legislature contemplated that one quarter of the annual grant, that is, \$2500, should be distributed *yearly* to reduce the tuition of indigent students. If there was any sum then remaining, that *surplus* was to be funded. In dispensing this grant, the Corporation acted in entire conformity with the views, intentions, and expectations of the Legislature.

PRIVATE BENEFACTIONS. p. 52.

The benefactions to the College from private sources, during the administration of President Kirkland, are stated in the text as exceeding one hundred thousand dollars. This is much within bounds ; they might have been put at double that amount ; and that too without including Governor Gore's noble bequest, from which the College will ultimately realize upwards of a hundred thousand, and which, though not received till after Dr. Kirkland's retirement from the College, may fairly be put under the same head. Mr. Gore was one of Dr. Kirkland's intimate friends, coöperated with him eight years in the Corporation, from 1812 to 1820, and made his Will in 1826, during his presidency. Had Dr. Kirkland not been elected, that splendid legacy probably never would have gone to the College. The same may be said of most of the other munificent donations and bequests which were presented and devised during his administration. Some of these I will mention. 1814. Samuel Eliot, \$20,000. 1814. Benjamin Count Rumford, \$20,000. 1814. Samuel Parkman, a township of land, the fund derived from which is now \$5000. 1816. Abiel Smith, 30,000. 1817. Ward Nicholas Boylston, \$9000, besides a valuable Medical Library. 1818. Israel Thorndike, \$6500, the cost of the Ebeling Library. 1819. Theodore Lyman, Jr., \$2000, the cost of the Panorama of Athens. 1820. Moses Brown, of Beverly, \$2000. 1821. John McLean, \$25,000. 1822. Samuel A. Eliot, \$5000, the cost of the Warden Library. 1822. James Perkins, \$20,000. 1823. (Will made in that year) Nathan Dane, \$15,000. 1826. George Partridge, \$2000. Dr. Joshua Fisher, \$20,000, (Will made during Dr. Kirkland's presidency.) Thomas Cary, of Charlestown, \$1000. The whole amount of this is \$182,500, which added to the \$100,000 of Mr. Gore, and the \$40,000 subscribed for theological purposes, and the State grant of \$100,000, make the round sum of \$422,500 given to the College during President Kirkland's administration — a goodly sum for eighteen years !

It must not, however, be inferred from this statement, that the College has now any surplus revenue. With the exception of Mr. Gore's bequest, the larger part of which will be used in building

Gore Hall, the above donations and bequests were devoted by the donors to specific purposes, and cannot be employed for the general objects of the College, or to reduce the tuition fees.

ADDRESSES TO GOVERNORS STRONG AND BROOKS,
p. 62.

We are this day to take leave of one for many years at the head of this Commonwealth — who, having declined our suffrages, claims the privilege of a long course of services to authorize his retirement from public cares. Permit me, I ask your Excellency, in the name of those to whom you have devoted your talents and influence, to express our sense of the value and the importance of your agency in the high and responsible stations, which your respect to the wishes of your fellow citizens, and your interpretation of your duty in the aspects of Providence, have led you to accept. Permit me to acknowledge in their behalf the benefits of your wisdom, moderation, activity and firmness, displayed in framing the constitutions of the Commonwealth and of the Union, in taking a conspicuous part in administering the government under them, and in maintaining the interests of republican liberty, — your countenance of the cause of learning and education, and your exemplary respect to the religion we profess.

However reluctant to resume the load of public duties, when last called from your retirement, you cannot fail to account it a privilege to have been the character desired in a period of difficulty and agitation; and to have been resorted to as a shield from the dangers, that seemed to be gathering around us — to have been able, under the favor of Heaven, to guide us safely in a dark and troubled season, and now to resign the chair of the Commonwealth to an honorable man, high in your esteem, with auspices so benign, and prospects so cheering; — the world at peace, and a career of public improvement and happiness opening before us. Your principles and example will continue our valued possession, though your immediate services be withdrawn. The recollection of your

public course will enliven our feelings of complacency and confidence towards our republican institutions, which placed authority in your hands, and made it so effectual for the conservation of the public interests.

The affectionate wishes and prayers of your fellow citizens attend your Excellency to the shade of honorable privacy. May the best comforts and hopes gild the evening of your life ; and after prolonged years of tranquil enjoyment, in the scenes of affection and peace to which you repair, may the God you have served receive you from earthly distinctions, duties and trials, to the rest and reward of eternity.

We congratulate our Commonwealth on the election of a Chief Magistrate, acknowledged and honored as a " patriot from his youth," a laurelled hero of the Revolution which made us a nation, a son of liberty, who shared the dangers and counsels which were the purchase of our independence ; — an able and faithful guardian of our rights and interests in the important offices which he has since sustained, and the object of heartfelt respect and attachment in private life for the virtues of the man and the Christian. — May we be worthy of that patriotic solicitude with which he will watch over us, and appreciate the discernment and disinterestedness, which we have the fullest reason to believe will mark his administration. May his feelings be gratified by finding in all who share authority with him, a conciliatory disposition, which he will not be the last to exemplify, and which the circumstances of the times encourage ; a disposition to unite moderation with consistency ; to embrace openings for concert and coöperation ; to remove dissensions, and allay animosities, and soften the acrimony of party.

We bid his Honor, the second Magistrate,* a respectful and cordial welcome to a renewed participation in the councils of the State. May he have the joy of seeing the objects of his affection secured ; — the interests of order, of freedom, of learning and religion, which have ever derived support from his influence, countenance from his example, and encouragement from his liberality.

* William Phillips.

ADDRESS TO PRESIDENT MONROE. p. 62.

Sir,—The President and Fellows of Harvard College are happy in an opportunity of presenting their respectful salutations to the Chief Magistrate of the nation. It is peculiarly grateful to us, that a visit to this University has not been found inconsistent with those objects of public concern, which engage the attention of the President of the United States, in the course of his itinerary progress.

We take satisfaction in this notice of our seminary, as evincing your estimation of liberal studies, and your interest in the education and character of American youth. Our Academic functions cannot fail to derive dignity and effect from the countenance of the civil authorities, and our pupils to find incitements to excellence in all the demonstrations of sympathy in their pursuits and destinations, given by those who fill exalted stations.

We bid you welcome, Sir, to an establishment coeval with the foundation of the State, and the object of public and individual favor through many successive generations. While, however, its connection with the history of past times, and the number of sons which, in the lapse of nearly two centuries, it has annually dismissed from its care, are circumstances which naturally excite a degree of interest, we are sensible, that antiquity alone, though venerable, is an inadequate basis of respect from men of intelligence and reflection. We would hope, that this cherished seminary has other and stronger claims to complacent regard from every friend to the best interests of man, every patron of intellectual and moral excellence.

With the rudiments of good literature, and the elements of science, it has been the constant and elevated aim in this Institution, to inspire the minds of youth with those principles of virtue and piety, with those manly sentiments, and with that pure love of truth and duty, which are the most valuable ingredients of character, and which are best calculated to form the man and the citizen.

By pursuing such a course, this ancient school has sought to preserve, in close alliance, the interests of religion and learning, of faith and charity, of liberty and order.

Desiring to train those who are under our charge for the whole public and for mankind, we deem it an essential part of our office to endeavour to temper the prejudices and feelings incident to particular attachments to geographical divisions; to exhibit the evidence and authority of our common faith with a due moderation in respect to peculiarities of opinion and mode; and to encourage free inquiries into the nature, the value, the dangers, and the preservatives of our republican institutions; with a just reserve upon those controverted questions which tend to inflame the spirit of party.

We present to your view, Sir, that portion of the youth of our country, now resident within our walls; and are happy to bear testimony to the many pledges they give of their regard to the interesting objects of literary pursuit, and to those attainments on which their future usefulness must depend.

May they and all the sons of this University, ever cherish those generous affections, and aim at those solid acquirements, which shall bind and endear them to their country, and render them approved instruments in advancing the interests and honor of our nation, and strengthening and protecting its precious institutions.

In these indications of the purposes of public education, we are persuaded, Sir, that we refer to objects which you deem worthy of high regard.

We congratulate you on the auspicious circumstances which attend the commencement of your administration. Accept our wishes and prayers for its happy course and issue; and indulge the expression of our desire, that whilst you, by the favor of Heaven upon the exercise of the appropriate duties of your high station, obtain the happiness of seeing the associated communities over which you preside, safe and prosperous, it may be our privilege, by fidelity and zeal in our allotted sphere, under the smile of the same good Providence, to coöperate in the work of patriotism, by diffusing the light of knowledge and the saving influence of religion and morals.

ADDRESS TO GENERAL LAFAYETTE. p. 62.

We bid you welcome, General Lafayette, to the most ancient of the seminaries of our land. The Overseers and Fellows of the University, the Professors and other officers, the candidates for the academic honors of this day, and the students, tender you their respectful, their affectionate salutations. We greet you with peculiar pleasure at this literary festival, gratified that you regard the occasion with interest, and espouse the attachment, which, as members of a republic, we cannot fail to cherish to the cause of learning and education.

As a man, sustaining his part through various scenes, prosperous and adverse, of an eventful life, your character and course, marked by moral dignity, have challenged particular respect and sympathy. As the patron, the champion, and benefactor of America, you have a relation to us, by which we call you our own, and join gratitude and affection to exalted esteem. The early and costly pledges you gave of devotion to the principles and spirit of our institutions, your adoption of our perilous and uncertain contest for national existence, your friendship in the hour of our greatest need, have associated your name in the minds and hearts of Americans with the dearest and most affecting recollections. The fathers teach their children, and the instructors their pupils, to hold you in love and honor; and the history of these States takes charge of your claims to the grateful remembrance of all future generations.

It is a pleasing reflection attending the progress of these communities, that it justifies our friends and supporters; and that the predilections and hopes in our favor, which you indulged in the ardor of youth, have been followed by good auspices till your advanced age. We are, indeed, happy in presenting you the fruit of your toils and dangers, in the kindly operation of the causes which you did so much to call into action, and we rejoice in every demonstration we are able to give, that your care for us has not been in vain. Knowing how you feel yourself to have a property in our welfare, and sensible of the enjoyment accruing to your generous spirit from our prosperity, we find in these considerations new motives to maintain liberty with order; and in the exercise of

our functions, feel bound to endeavour to send out from our care enlightened and virtuous men, employing their influence to secure to their country the advantages, and prevent and remedy the evils, attending the wide diffusion among a people of political power.

Accept our wishes and prayers for your health and happiness. May the Invisible Hand which has been your safeguard thus far, continue his protecting care. May the Supreme Disposer, the Witness and Judge of character and conduct, having appointed you a long and tranquil evening of days, receive you to the final and glorious reward of the faithful in a perfect state.

FAREWELL TO THE STUDENTS. p. 65.

MY YOUNG FRIENDS,

I have come to a determination to relinquish my office after the present term. I am unwilling to take leave of you without expressing my wishes and prayers for your improvement and happiness.

The first desire of my heart is that you may feel yourselves accountable to God for all that you say and do.

The next point of solicitude is, that you realize your high obligations to your fellow men ;— first to your parents and friends, who think of you in this forming period of your lives with inexpressible anxiety ;— then to all who take an interest in the welfare of the community, especially those wise and good men who have in successive periods provided these ample means for training your minds to just and honorable principles, and your conduct to virtue.

I am duly sensible to the many pledges you have given of your love to good learning and your sensibility to virtuous praise.

I am happy that my associates in the cares of instruction and the superintendence of your welfare are seriously intent on accomplishing the objects of their high function, and will give you the benefit of their faithful services. I trust also that he who may come after me will discharge the duties of this responsible station with greater ability, though he cannot have a more sincere desire of promoting your best good.

May the legislators of the College ever be directed to the wisest measures for advancing its prosperity and usefulness. May the several instructors be cheered and animated by the evidence of the good influence of their labors. And may all who enjoy the advantages of this Institution now and ever be imbued with the love of knowledge and virtue, and go forth from age to age the excellence of our strength and the joy of our glory.

And now, my young friends, before bidding you farewell, I owe it to you and myself to speak of the satisfaction which has attended our intercourse, being ever attended with freedom on my part, and becoming respect and deference on yours.

I bid you an affectionate farewell. God bless you in time and eternity !

INSCRIPTIONS ON THE PLATE. p. 67.

The silver plate presented by the students of the University to President Kirkland on his retiring from office, consisted of a large pitcher, two salvers, and two baskets, all massive, and of the richest workmanship.

The inscription on the pitcher was as follows : " Reverendo Johanni Thornton Kirkland, D. D., LL.D. Alumni Classis Junioris paternæ ejus benevolentiæ fidelissimæque curæ sese gratè memores hoc dono testari voluerunt. MDCCCXXVIII."

On the salvers : " To John Thornton Kirkland, D. D., LL. D. from the Senior Class. 1828."

On the baskets : " To John Thornton Kirkland, D. D., LL. D. from the Sophomore Class, 1828."

VOTE OF THE CORPORATION. p. 68.

At a special meeting of the President and Fellows of Harvard College, held April 28, 1840, the following Vote being submitted, was unanimously passed :

The Corporation having received notice of the death of the late Rev. JOHN THORNTON KIRKLAND, D. D., LL. D., who presided over this seminary for nearly eighteen years, and whose administration was one of the most distinguished in the annals of the College, for the enlargement of its means of usefulness, and the extensive public and private patronage it received, to which the confidence of his contemporaries in his character, and their satisfaction with his management of its concerns greatly contributed, therefore

Voted, That the members of this Board will attend his funeral this day, in their official capacity, as an expression of their sense of the benefits conferred by him on the Institution, and of the singular dignity, urbanity, and talent which characterized his services.

Voted, That the President be requested to communicate the preceding vote to the widow of the late Dr. Kirkland.

A true copy from the Records. Attest,

JAMES WALKER, *Secretary of the Corporation.*

RESOLUTIONS OF THE ALUMNI.

At a meeting of the pupils of Harvard University during the presidency of Rev. Dr. KIRKLAND, held at the Exchange Coffee House, on the evening of April 27th, Hon. Edward Everett was chosen Chairman, and Geo. S. Hillard, Secretary.

On motion of Dr. Palfrey, it was voted, that a Committee of five be nominated by the Chair, to consider and report what measures are proper to be adopted by the pupils of Harvard University during the presidency of Rev. Dr. Kirkland, to testify their respect for his memory.

The Chairman nominated the following gentlemen as members of this Committee : — Rev. Dr. Palfrey, George Morey, Esq., Rev. Dr. Frothingham, Oliver W. B. Peabody, Esq., Rev. John L. Watson.

On motion of Dr. Palfrey, it was voted, that the Chairman of the meeting be added to this Committee and be requested to act as its Chairman.

The Committee subsequently reported the following Resolutions, which were unanimously adopted.

Whereas it has pleased Divine Providence to remove from this life the Reverend JOHN THORNTON KIRKLAND, formerly President of Harvard University, the following Resolutions are unanimously adopted : —

1. *Resolved*, By the Alumni of Harvard University here present, that, while they bow with submission to the will of the Sovereign Disposer, who, in his own good time, has been pleased to call their late beloved and revered President from the sufferings and imperfections of this life, as we humbly trust, to a higher and happier state of being, they entertain the most grateful recollection of the faithful and affectionate friend and guide of their youth ; that they recall, with a melancholy satisfaction, the time when they enjoyed the benefit of his counsels, dispensed with that Christian benignity, which gave the power of persuasion even to the voice of merited rebuke ; that they shall never forget the numberless acts of parental kindness received at his hands ; and that, however long the period since a portion of them ceased to be the objects of his care, the feelings of filial veneration, awakened in their hearts in the morning of life, exist in undiminished strength.

2. *Resolved*, That these sentiments of respect and gratitude for our late President are not only entertained by those of his former pupils, who on a very short notice are assembled this evening, but are shared, they confidently believe, by the great body of their fellow students, throughout the country, in whom the tidings of his decease will excite emotions not less tender, deep, and sincere, than in us.

3. *Resolved*, That, in addition to the loss which they have sustained in the decease of their late beloved and respected President, the Alumni of the University, in common with their fellow citizens at large, lament the loss of a distinguished member and ornament of society, a wise and good man, a learned divine, a thoughtful and persuasive preacher of the Gospel, eloquent in life as well as in doctrine, an accomplished scholar, an enlightened patriot, and an unchanging friend ; — from whose heart, as from a living fountain, the kind and generous affections flowed out in a

full and constant stream, cheering and refreshing all within the sphere of his influence.

4. *Resolved*, That our fellow students not present, residing in Boston and the vicinity, are invited to join us in attending the funeral obsequies of our deceased benefactor and friend.

5. *Resolved*, That a respectful assurance of the sympathy of the members of this meeting, together with a copy of these resolutions, be tendered by the Chairman and Secretary to the family of President Kirkland.

On motion of Dr. Palfrey, it was voted, that the Committee appointed by this meeting be authorized to confer with any other Committee which may hereafter be raised by any association or public meeting, upon the subject of offering some testimonial of respect to the memory of the late Dr. Kirkland, with liberty to call the present meeting together again.

The following gentlemen were requested to act as marshals in the funeral procession: — Messrs. S. A. Eliot, William Amory, Edward G. Loring, and Robert C. Winthrop.

EDWARD EVERETT, *Chairman*.

GEORGE S. HILLARD, *Secretary*.

BUST — PORTRAIT — MONUMENT.

There is a marble bust of Dr. Kirkland in the possession of the Boston Athenæum, executed by Greenough in 1830. There is an admirable portrait of him, in his presidential robes, painted by Stuart in 1816, and counted among the best and happiest productions of his pencil. A lithographic engraving of this was executed by Pendleton in 1828. A subscription has been opened to erect a monument to President Kirkland in the Cemetery at Mount Auburn. We trust that the Alumni of the College will see to it, that it be worthy of him and of themselves.

HINTS ON READING.

[The following remarks accompanied "A Course of Reading for a Student at the University," drawn up by Dr. Kirkland. The list of books recommended is omitted, as being in a considerable degree superseded by later catalogues of the same sort. The remarks never can be superseded.]

First Class. — Grammar, Antiquities, Mythology, Chronology, Rhetoric and Criticism, Logic, Mathematics, Natural History, Natural Philosophy and Astronomy, Chemistry, Metaphysics, Moral and Political Philosophy.

Second Class. — Natural and Revealed Religion, Commentaries, Translations, Natural Religion, Necessity of Revelation, Evidences, Jewish and Ecclesiastical History, Sermons, and Practical Works.

Third Class. — Biography and History, Voyages and Travels, Poetry and Works of Fiction, Miscellaneous, Periodical, Epistolary, &c., Oratory.

The preceding list probably contains many more books than can be read with proper attention during the four years of the College life. But those to be read first, are generally placed first, or are separated from the others by a line.

With respect to the order of study, you observe that the books are divided into three classes. The *first* has reference to the College exercises, and must be attended to in connection with them.

The *second* class includes Natural and Revealed Religion, and is designed to employ the leisure time of your Sundays. If you rigidly dedicate the day to the pursuit, you will make a gradual, but certain progress, and find your heart not less improved than your mind enlarged by regular attention to the solemn yet delightful truths of religion. What renders men superior to other animals, or one man superior to another, but a greater capacity of enjoying and communicating happiness? And what tends to improve this capacity like religion, which offers knowledge to enlarge the understanding, motives to influence the will, and objects to interest the affections? The uneducated Christian, whose head and heart are intimately acquainted with his religion, is a character of far more dignity, be-

cause possessing a wider comprehension and more regulated affections, than the most accomplished scholar or statesman who is a stranger to the faith and hope of the Gospel. I would certainly recommend to you to read at least a small portion of the practical parts of the Scriptures every day, and on the Lord's Day set apart a certain portion of the time for the same study ; which you will find the more engaging the more you attend to it, leading back the mind to the origin of things, and the dispensations of the Deity for the instruction and reformation of mankind, and forward to the amelioration of the world by the benign influence of Christianity, and to the perfection and happiness of the virtuous beyond the grave. Besides a portion of the Scriptures, you can read in some of the best English and French sermons ; and when you come to recite in Doddridge, have an author connected with the part of the theological course which you are studying with the Professor.

The *third* class contains generally works of a lighter or more amusing kind ; yet most of them of a kind entitled to careful perusal, especially the best historians, orators, poets, and periodical writers. Let these occupy your vacations, (which being a fourth part of the College term, are certainly too much time to be passed without study,) and also the leisure which in term time you can redeem from the stated exercises and the reading recommended under the first class. For the sake of method, I would assign history in course to the vacations, not excluding entirely the other works under the third class, nor neglecting in the long vacations to review, in the same books or in analogous treatises, the College studies of the preceding six months. Having assigned history, with this review, principally to the vacations, you have Voyages and Travels, Oratory, Poetry, and works of Fiction, and Miscellaneous and Epistolary, for the leisure of term time. In pursuing this course, the utmost strictness of method is not indispensable. It would be well, after reading the history of a country, to take up any traveller who describes its present state, and having read the history of a country or a period, take up the biography of any distinguished character who belonged to it. I have not put the Classic Authors under distinct heads ; but it is to be wished that as many as possible be read in the originals.

Although you may be oppressed with the prospect of so much work laid out for you, yet by regular application much may be done; and that without wasting the health or spirits, or obliging you to be a recluse. It is surprising what progress is made by dedicating only a small portion of time regularly to any literary pursuit. A few general maxims with respect to reading I will suggest.

1. Before taking up an author, recollect how much you already know upon the subject.

2. Consider reading not merely as an amusement, but a study.

3. Don't read after your mind is fatigued.

4. Read often the best authors. Of Homer and Virgil, Cicero and Demosthenes, of Addison, Johnson, Burke and Pope, Milton and Shakspeare, we may repeat the exhortation of Horace, —

“Nocturnâ versate manu, versate diurnâ.”

5. Keep a list of the works you have read, with remarks.

6. Accustom yourself to weigh the doctrine which is proposed.

7. If possible, have some companion in the same course of study as yourself; for conversation is the life of study.

*“Speech burnishes the mental magazines,
Speech defecates the student's standing pool.”*

8. Use yourself to put your ideas into words.

9. Practise frequent and careful composition.

But let me remind you to consider that whatever pleasure may be in knowledge, virtuous action is the true end of man; and that he who increaseth knowledge, without virtue to guide him in its application, increaseth sorrow. So far only as you refer your studies and actions to the will of your Creator, and constantly have in view not your own interest and gratification merely, but the comfort and advantage of others, especially of those immediately connected with you, can you expect to be happy here or hereafter.

LIST OF DR. KIRKLAND'S PUBLICATIONS.

A Sermon before the Ancient and Honorable Artillery Company, June 1, 1795.

A Sermon on the day of a National Fast, May 9, 1798.

A Sermon at the Interment of the Rev. Jeremy Belknap, D. D., June 22, 1798.

An Oration before the Society of Phi Beta Kappa, July 19, 1798.

A Discourse on the Death of General Washington, December 29, 1799.

A Sermon at the Ordination of the Rev. John Pison, at Taunton, January 15, 1800.

An Address before the Massachusetts Charitable Fire Society, May 29, 1801.

A Sermon before the Massachusetts Society for the Suppression of Intemperance, May 27, 1814.

A Discourse before the Governor and Legislature of Massachusetts, on the day of the Anniversary Election, May 29, 1816.

A Discourse on the Death of the Hon. George Cabot, April 18, 1823.

Notices of the Life and Character of Fisher Ames, prefixed to his Works, pp. iii.—xxx. 1809.

A Sermon inserted in "A General View of the Doctrines of Christianity," 109—124. Boston. 1809.

Life of Commodore Edward Preble, in the Port Folio, vol. iii. pp. 354—365, and vol. iv. 529—549. Philadelphia. 1810.

Review of the Rev. Abiel Abbot's Statement, in the General Repository and Review, vol. i. 145—160. Cambridge. 1812.

Obituary Notice of the Rev. John Lathrop, D. D., in the Christian Disciple vol. vi. 60—62. First Series. 1816.

A Discourse in Commemoration of John Adams and Thomas Jefferson, delivered before the American Academy of Arts and Sciences, October 30, 1826. Printed in the Transactions of the Academy, New Series, vol. i. pp. i.—xxxi.

Letter to the Hon. John Davis, of Boston, on the Holy Land, written at Cyprus, May 31, 1832, in the Christian Examiner, vol. xxiii. 261—269.

Contributions to the Collections of the Massachusetts Historical Society.

Answer to Queries respecting the Indians, vol. iv. 67—74. 1795.

Notices of the Life of Major General Benjamin Lincoln, vol. iii 233—255. Second Series. 1815.

Sketch of the Character of Caleb Gannet, Esq. vol. viii. 279—281.

Notice of Professor Peck, vol. x. 168—170.

Contributions to the Monthly Anthology.

Review of the Christian Monitor, No. 3, vol. iii. 657—661.

Address of the Editors, vol. iv. 1—4.

Memoir for establishing the Boston Athenæum, 225—234.

Review of Memoirs of Dr. Priestley, 259—265, 330—335, 389—395, 506—511.

An Essay on the Seasons, 593.

Review of Dr. Lathrop's (Joseph) Sermons, 676—682.

An Essay of Sympathy, v. 25—29, 143—147, 201—204.

Review of the Christian Monitor, No. 6, 277, 278.

Character of the Hon. Fisher Ames, 422—425.

Review of McFarland's History of Heresies, vi. 249—255, 330—338, vii. 41—54.

Essay on Truth, 100—104.

Anecdote of Franklin, 174.

Review of Cœlebs, 338—345.

An Essay on Advice, viii. 310—314.

Review of Eliot's and Allen's Biographical Dictionaries, 321—335; ix. 116—128.

Review of Memoirs of President Wheelock, x. 336—348.

Discourses which Dr. Kirkland was requested, but declined or omitted, to publish.

At the Commemoration of the Landing at Plymouth, Dec. 22, 1803.

Before the Society for Promoting Christian Knowledge, Piety, and Charity, May 1808.

Before the Humane Society, June 1810.

On his leaving Church Green, Nov. 4, 1810.

At the Ordination of the Rev. Samuel Cooper Thacher, May 15, 1811.

At the Interment of the Rev. Joseph S. Buckminster, June 12, 1812.

The Dudleian Lecture, May 1813.

The Convention Sermon, May 27, 1813.

At the Ordination of the Rev. Edward Everett, Feb. 9, 1814.

At the Ordination of the Rev. Francis Jackson, Nov. 1816.

At the Ordination of the Rev. Thomas Prentiss, March 26, 1817.

On the Death of the Rev. Samuel Cooper Thacher, March 29, 1818.

At the Ordination of the Rev. F. W. P. Greenwood, Oct. 21, 1818.

Before the Society for Propagating the Gospel, Nov. 5, 1818.

At the Ordination of the Rev. George B. Ingersoll, May, 1822.

Sermon to the Young, at Cambridge, 1826.

Before the Society for Promoting Theological Education in Harvard University, August 27, 1816.

NATHANIEL BOWDITCH.

THE VARIETIES OF HUMAN GREATNESS.

A

DISCOURSE

ON THE

LIFE AND CHARACTER

OF THE

HON. NATHANIEL BOWDITCH, LL.D., F.R.S.,

DELIVERED IN

THE CHURCH ON CHURCH GREEN,

MARCH 25, 1838.

BY ALEXANDER YOUNG.

BOSTON:

CHARLES C. LITTLE AND JAMES BROWN.

1838.

**" His, mihi dilectum nomen manesque verendos,
His saltem accumulem donis, et fungar amico
Munere !—Non totus, raptus licet, optime præsens,
Eriperis. Redit os placidum, moresque benigni,
Et venit ante oculos, et pectore vivit imago."**

Entered according to Act of Congress, in the year 1838, by CHARLES C. LITTLE and JAMES BROWN, in the Clerk's Office of the District Court of the District of Massachusetts.

TO
THE CHILDREN
OF
MY DEPARTED PARISHIONER AND FRIEND,
THIS DISCOURSE
IS
AFFECTIONATELY INSCRIBED.

If any apology should be deemed necessary for the freedom and frequency with which I have introduced into this Discourse quotations from the old writers, (most of the longer ones having been omitted in the delivery), I would plead in my defence the following judgment of Coleridge :—

“ Why are not more gems from our early prose writers scattered over the country by the periodicals? Great old books by the great old authors are not in every body's reach ; and though it is better to know them thoroughly than to know them only here and there, yet it is a good work to give a little to those who have neither time nor means to get more. Let every book-worm, when in any fragrant, scarce old tome, he discovers a sentence, an illustration, that does his heart good, hasten to give it.”

DISCOURSE.

1 CHRONICLES, XXIX. 12.

IN THINE HAND, O LORD, IS POWER AND MIGHT; AND IN THINE HAND IT IS
TO MAKE GREAT, AND TO GIVE STRENGTH UNTO ALL.

IN nothing, as it seems to me, is the sovereignty of God more strikingly displayed, than in the diversities of personal endowment, and the consequent varieties of human greatness. Man, with his limited and short-sighted wisdom, aims, in all his plans and operations, and especially in his modes of intellectual and moral culture, at uniformity. If he could have his own way, and there were no conflicting and counteracting influences in nature, he would, in his systems of education, run us all in the same moulds, shape us in the same unvarying and inflexible forms, and send us out into the world exact counterparts and copies of one another. But Divine Providence, in the plenitude and profusion of its power, seems, throughout the whole extent of creation, to pursue an entirely opposite course, and to delight in variety. The naturalist tells us that in the vegetable kingdom no single leaf is exactly like its fellow, and we know on whose testimony it is that we believe that

“one star differeth from another star in glory.” There are, too, the same varieties of human power and greatness, as there are inequalities on the earth’s surface, gradations in the scale of animal life, and diversities in the instincts and capacities of the several races of the brute creation.

It is the doctrine of my text, that “it is in the Lord’s hand to make great.” All power and might are his, and all human greatness, of every sort and degree, physical strength, intellectual vigor, genius, talent, wisdom, are all alike his gifts. He is the author of all the powers and faculties of man, from the highest to the lowest ; which, accordingly, in their several places and appropriate degrees, are all to be honored and cultivated. It is a narrow and unworthy feeling to disparage any of these divine endowments, or to despise any of the various indications of human power and greatness. The mind must not say to the body, “I have no need of thee ;” nor yet the senses to the spirit, “We have no need of you.” For man is not one power or faculty, but many. It behooves every one, then, to stir up and cultivate the peculiar gift of God which is in him, and thereby cause a various tribute of glory to ascend from earth to heaven. For God is truly glorified by the full developement and right exercise of our several faculties, and by their consecration to the increase and diffusion of knowledge, virtue and happiness on the earth. Not in vain is this prodigal variety of human gifts, if God be honored and man blessed by it.

Let us, my hearers, take a survey of some of the prominent varieties of human greatness. Let us see how they have been viewed and estimated. Let us look at them as so many manifestations of divine energy in man.

In the first place, and at the lowest point of the scale, stands physical greatness, strength of body, power of limb, capacity of labor and endurance, material energy and force. At some periods in the world's history, and at certain stages of man's growth, before the mental and moral faculties were unfolded, and the higher principles of our nature had gained the ascendancy, and civilization spread her restraining and refining influences, this species of greatness has been the most in honor and demand. When the earth was one vast forest, and the wild beast prowled on the frontiers of the infant settlements, and waged a desperate and hardly unequal warfare with man, then physical strength was, of course, alone cultivated and prized. The great ones of that period were the men of giant frames, and tough muscles, and arms of iron—the Samson and the Hercules of their tribe. The primitive, or as we choose to call it, the fabulous history of our race, is full of the marvellous exploits of these renowned heroes, who protected the rising hamlets, with their flocks and herds, from the depredations of the wild boar and the wolf. In the early annals of almost every nation, ancient and modern, we meet with a great man of this sort, who, by mere physical strength, cleared the land of some ferocious animal,

the terror of the surrounding villages, and thereby gained for himself everlasting gratitude and fame. St. George, the tutelary saint of England, was only the great dragon-slayer of his day.

We come down a little later in the history of our race, and we find another form of greatness, closely allied to the preceding, beginning to display itself—namely, martial prowess, or, as it was originally and distinctively called, warlike virtue. Hardly are the wild beasts exterminated, than there springs up, as it were from the dragon's blood and teeth, a horde of oppressors, strong, proud men, who declare that their strength shall be the law of justice, and that their might shall rule in the earth—men who wrong the poor, spare not the widow, nor reverence the grey hairs of the aged. These are the sons of Anak and Belial, whose continued and aggravated oppressions at last raise up an indignant band, who, though inferior in muscular strength, are enabled, by the invention of weapons, and by their superior agility and skill, to put themselves on a level with these haughty oppressors, and cope with them in personal combat. They become the guardians of innocence, the avengers of wrong, the giant-quellers of their day—in a word, the great men of their time. In a later age, the institution of chivalry was only the reproduction of the same remedy on the recurrence of the same evil. In both cases the feeble and the friendless were generously protected against outrage by the strong and stout-hearted.

Here we have the germ of military greatness, which, as soon as war was made a business, and bloodshed a pastime, became the greatest curse that ever afflicted our race. From the earliest times down to those in which we live, martial glory has, in every age, continued to dazzle the eyes of the stupid world ; and I know not but that even now, after the dear-bought and bitter experience of ten thousand battle-fields, military greatness, in the opinion of the majority of men, stands at the head of all greatness. The fame of the Cæsars, the Attilas, and the Napoleons, the great manslayers, still sheds a blighting and baleful influence over the prospects of humanity, as their bloody victories did over the pleasant fields of an industrious peasantry.*

But let us pass on from these exhibitions of physical greatness to the higher and nobler manifestations of human power. Physical strength man shares in common with the brute ; but the "spirit within him is the candle of the Lord," kindled from the great source of light, and "the inspiration of the Almighty hath given him understanding." When, therefore, we would conceive worthily of man, we think of him as an intelligent

* See Southey's beautiful little poem on the Battle of Blenheim.

"They burned the country all around,
And wasted far and wide,
And many a new-born infant there,
And tender mother died ;—
But things like this you know must be
At every famous victory."

being, possessed of vast capacities, comprehending the universe in his ken, and "with large discourse looking before and after." And when we would form an idea of a superior kind of greatness, we think of the giants of intellect, of Aristotle and Bacon, the great lights of philosophy and science, men who have enlarged the domains of thought and carried forward the human race with them; though at the same time they themselves "stride on so far before the rest of the world that they dwindle in the distance."

Of all the various branches of intellectual pursuit, that science which explains the system of the universe, and reveals the mechanism of the heavens, must always take the lead as the most sublime and marvellous; and the foremost and most successful cultivators of this science will always be classed among the greatest of men. What, indeed, can be more astonishing, than that a being like one of us, endowed apparently with no higher or different powers, should be able to obtain so minute and accurate a knowledge of those distant planets, and be as well acquainted with their constitution, elements, and laws, as the geologist, the chemist, the botanist, with the appropriate objects of their sciences? Nothing gives me so exalted an idea of the power of man, and the extent and reach of his capacities, as his ability to calculate, with unerring precision, the distances of those twinkling orbs, to determine their figures, magnitudes, and velocities, to measure their weight, estimate their relative attractions and disturbing forces, delineate their

orbits, register their laws of motion, fix the times of their revolution, and predict the periods of their return. To a common mind, uninstructed in the science, there is nothing that appears so much like divine wisdom. A Galileo, a Kepler, a Newton, seem to him to belong to another race, a higher order of beings. They appear to possess some additional faculties. "What a vast interval, indeed, from the imperfect notions of the Chaldean shepherd and the Phœnician mariner to the 'Celestial Mechanics' of a La Place!"

It is a remarkable fact, that the majority of men, certainly of uneducated men, are utterly incredulous to the statements of astronomical science. "Tell a plain countryman," says Bishop Hall, "that the sun, or some higher or lesser star, is much bigger than his cart wheel, or at least so many scores bigger than the whole earth, he laughs thee to scorn, as affecting admiration with a learned untruth; yet the scholar, by the eye of reason, doth as plainly see and acknowledge this truth, as that his hand is bigger than his pen." Indeed, nothing can be more certain than the doctrines of Astronomy. They rest on impregnable foundations, on the demonstrations of mathematical evidence, than which nothing, except the evidence of consciousness, can be more satisfactory and conclusive.

"Happy," says Gilbert Wakefield, "that man who lays the foundations of his future studies deep in the recesses of geometry,—that 'purifier of the soul,' as Plato called it,—and in the principles of mathematical

philosophy ; compared with whose noble theories (I make no scruple to declare it) our classical lucubrations are as a glimmering of a taper to the meridian splendors of an equatorial sun. What subject of human contemplation shall compare in grandeur with that which demonstrates the trajectories, the periods, the distances, the dimensions, the velocities and gravitations of the planetary system ; states the tides ; adjusts the nutation of the earth, and contemplates the invisible comet wandering in his parabolic orb, for successive centuries, in but a corner of boundless space ?—which considers that the diameter of the earth's orbit, of one hundred and ninety millions of miles in length, is but an evanescent point at the nearest fixed star to our system ;—that the first beam of the sun's light, whose rapidity is inconceivable, may be still traversing the bosom of boundless space ? Language sinks beneath contemplations so exalted, and so well calculated to inspire the most awful sentiments of the Great Artificer ; of that Wisdom which could contrive this stupendous fabric, that Providence which can support it, and that Power whose hand could launch into their orbits bodies of a magnitude so prodigious.”*

It was a science that early engaged the notice of men, and, to its honor be it spoken, it has always exerted a purifying and elevating influence on its votaries. Indeed, how could it be otherwise ? Who can look

* Gilbert Wakefield's Memoirs, I. 103.

upon those brilliant points, and not fancy them the spangled pavement of a divine abode? There is virtue as well as poetry and philosophy in them. They shed down a healing and restorative influence upon their worshippers. They are the symbols of endurance and perpetuity. "When I gaze upon the stars, do they not seem to look down on me as if with pity from their serene spaces, like eyes glistening with heavenly tears over the little lot of man? Thousands of human generations, all as noisy as our own, have been swallowed up of time, and there remains no wreck of them any more; and Arcturus, and Orion, and Sirius, and the Pleiades are still shining in their courses, clear and young, as when the shepherd first noted them in the plain of Shinar."

Another variety of human greatness is practical talent; by which I understand a talent for business, skill in affairs, a faculty of compassing ends and of swaying the judgments and wills of others, and compelling them to execute our purposes and behests. This, unquestionably, is a high endowment, enabling its possessor, when it is skilfully used, to wield a mighty influence and to bring about vast results. At the present day, it is in great repute, and perhaps is more estimated than any other species of talent, far more, I think, than it intrinsically deserves. For often it is a minute species of wisdom, narrow in its views, limited in its plans, and selfish in its aims. The mere practical man is, after all, but an imperfect specimen of humanity. He is little

fitted, by his habits of thought and action, to manage public affairs, discuss the great questions of morals or government, or legislate on the complicated interests of a people. The author of the book of Ecclesiasticus says of such men, "Without these a city cannot be inhabited, and they will maintain the state of the world. But they shall not be sought for in public council, nor sit on the judges' seat; they cannot declare justice and judgment." And the most popular writer of the present age observes, "those who live in public business, and of course in constant agitation and intrigue, know but little about the real and deep progress of opinions and events. Immersed in little political detail and the struggling skirmish of party, they seem to lose sight of the great progressive movement of human affairs. They put me somewhat in mind of a miller, who is so busy with the clatter of his own wheels, grindstones, and machinery, and so much employed in regulating his own artificial mill-dam, that he is incapable of noticing the gradual swell of the river from which he derives his little stream, until it comes down with such force as to carry his whole manufactory away before it."*

Let it be remembered that I have been speaking of *mere* practical talent. When, however, this is combined with intellectual power, and guided by humane and benevolent feelings, then is manifested a species of moral greatness, from the influence of which the most important and beneficial results have redounded to the

* Lockhart's Life of Scott, Vol. V. Chapter 7.

world. It becomes the instrument of advancing civilization, improving the condition of our race, mitigating the woes of humanity, lessening the dangers and exposures of life, and prolonging the term of human existence. For my own part, I would rather have been the discoverer of vaccination, the inventor of the safety-lamp, or the author of the "Practical Navigator," than stand at the head of all the merely speculative philosophers and theorists that have ever lived. The names of Jenner, and Davy, and Howard, the preservers and benefactors of their species, in real greatness how do they transcend those of the famous military heroes, the destroyers of their fellow-men! Burke mentions it as the high praise of Howard, that "he visited all Europe to take the gauge and dimensions of misery;" and he adds that "his plan was as full of genius as of humanity." "Maria d'Escobar," we are told by Sir James Mackintosh, "a Spanish lady, first brought a few grains of wheat into the city of Lima. For three years she distributed their produce among the colonists, giving twenty or thirty grains to each farmer. By this supply of food she brought into existence more human beings than Napoleon destroyed. If she had come from Egypt to Attica in the earlier days of Grecian history, she would have been a goddess. Sir John Malcolm introduced potatoes into India. That benefit may be remembered long after his Persian mission is forgotten. If Lord Wellesley had accomplished the abolition of infanticide, his name would have been held in everlast-

ing remembrance. All the negotiations and wars, which appear so splendid at present, will, in a history of twenty years hence, not occupy ten pages. So nearly, in some parts of human conduct, does the distribution even of fame agree with the dictates of that eternal justice which declares, that whosoever shall give to drink to one of these little ones a cup of cold water, shall in no wise lose his reward. The smallest act of benevolence, especially of benevolence towards those who spread truth, is sure to reward itself, and is likely to be praised by future generations."

We come at last to the highest species of human greatness, namely, pure moral and spiritual greatness. Would we view man in his noblest aspect, we must turn from mere physical operations and intellectual pursuits, and survey his moral and spiritual nature. "The proper study of mankind is man." The noblest of sciences is moral science ; the highest philosophy is the philosophy of man's spiritual nature ; and the most glorious exercise of his powers is in developing and cultivating his religious instincts. The man who devotes himself, singly and earnestly, to the cultivation of moral principle and spiritual truth, who labors to extend through the community a reverence for right, duty and virtue, and by the persuasive influence of his own example and the deep fervor of his own cheerful and unaffected piety, diffuses all around him the same trusting confidence in God and the same unwavering reliance upon a benignant Providence that fill his own

bosom—that man seems to me to have attained to the highest endowments of human nature, and reached the summit of earthly greatness. And it is worthy of remark that this was the sentiment of the most illustrious and successful investigator of chemical science which this age has produced—I mean Sir Humphry Davy. “I envy,” says that great philosopher; “no quality of the mind or intellect in others; not genius, power, wit, or fancy. But if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing. For it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and of shame the ladder of ascent to paradise; and, far above all combinations of earthly hopes, calls up the most delightful visions of palms and amaranths, the gardens of the blest, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation, and despair.”

You have doubtless perceived, my hearers, long ere this, that the train of my remarks has been suggested by the solemn event which has recently deprived this community of one of its most efficient and valuable

members, this congregation of one of its firmest pillars, and the scientific world of one of its noblest ornaments. A great light has suddenly gone out while it was yet beaming brightly and beneficently on the world. An eminent man has fallen in the midst of us—one whom God had made singularly great in more than one of the departments which I have just specified. His position as a public man, the various posts and offices which he filled, his relation to the University and to other literary institutions and philosophical societies, and the prominent place which he confessedly occupied at the head of the scientific men of this western continent, are sufficient,—apart from any private considerations, or feelings of personal respect,—to justify the notice which I now propose to take of his life and character. There was much in that life instructive and encouraging, particularly to the young, the friendless, the poor. There was much in that character worthy of eulogy and imitation. Let me speak out my impressions and recollections of him with that simplicity and frankness which he loved.

The late NATHANIEL BOWDITCH was born at Salem, in the Commonwealth of Massachusetts, on the 26th day of March, 1773. He was the fourth child of Habakkuk and Mary Ingersoll Bowditch. His ancestors, for three generations, had been shipmasters, and his father, on retiring from that “perilous mode of hard industry,” carried on the trade of a cooper, by which he gained a

scanty and precarious subsistence for a family of seven children.*

I had a curiosity to trace up the life of this wonderful man, if possible, to his childhood, to ascertain his early character and powers, and the influences under

* The names of the children were (I mention them in the order of their ages) Mary, Habakkuk, Elizabeth, NATHANIEL, William, Samuel, and Lois. William, who died in 1799, at the age of twenty-three, is said to have been quite as remarkable, in his childhood, as Nathaniel. They seem to have been a short-lived race, five of them having died before the age of twenty-three, and the eldest in 1808, at the age of forty-two. The old ladies, mentioned hereafter, told me the melancholy tale that they recollected seeing two of the daughters, Mary and Lois, both of them married women, pining away with a consumption in the same room, and dying within a few months of each other. Nathaniel was about the same time, 1808, at the age of thirty-five, attacked with a severe hemorrhage at the lungs. In consequence of this he took a journey with his friend, the Hon. Thomas W. Ward, now of this city; and on their arrival at Dedham, so feeble did he appear, that the compassionate innkeeper asked Mr. Ward where his friend belonged, and advised him to return home immediately, for he doubted whether he would live to reach the next inn. Not long after his removal to Boston he fell twice suddenly in the street, which excited the most alarming apprehensions in the minds of his friends, they fearing that he might at any time be taken off by apoplexy. But Dr. Bowditch ascertained by experience that this falling was occasioned by his walking immediately after dinner. He accordingly postponed his walk to a later hour in the day, and never had a recurrence of the complaint. Earlier in life, in consequence of poring over figures whilst sitting up to watch with a friend, he was attacked with inflammation and weakness of the eyes, which compelled him to favor them for two years. All these things should be taken into consideration in forming a just estimate of the amount and extent of his labors. He never would have been able to accomplish so much without the strictest regularity in diet and exercise.

which his heart and mind had been formed. Accordingly, on a recent visit to Salem, I took a walk, of some two or three miles, to see a house where he used to say that he and his mother had lived when he was as yet hardly advanced beyond infancy. My walk brought me among the pleasant farm-houses of a retired hamlet in Essex county; and I found the plain two-story house, with but two rooms in it, where he dwelt with his mother; and I saw the chamber-window where he said she used to sit and show him "the new moon with the old moon in her arm," * and, with the poetical superstition of a sailor's wife, jingle the silver in her pocket that her husband might have good luck, and she good tidings from him, far off upon the sea. I entered that house and two others in the vicinity, and found three ancient women who knew her well, and remembered her wonderful boy. I sat down by their fire-sides and listened with greedy ear to the story, which they gladly told me, of that remarkable child, remarkable for his early goodness as well as for his early greatness. Their words, uttered in the plain, hearty English of the yeomanry of Massachusetts, uncorrupted by the admixture of any foreign gibberish,† I took down from

* See the grand old ballad of "Sir Patrick Spens," the oldest in the language, in Percy's *Reliques*, Allan Cunningham's *Scottish Songs*, or Sir Walter Scott's *Minstrelsy of the Scottish Border*.

† What a pity it is that our noble language, of itself adequate to all purposes, should be in such danger of being converted into a Babylonian jargon of French and German. The late "History of the French Revo-

their lips, and now give them without any alteration or improvement.

There were three of these women, it will be recollected; and the accounts which they severally gave, both of the child and his mother, perfectly coincide, as will be seen, without any discrepancy, and therefore mutually confirm one another's statement of things and appearances as they existed upwards of sixty years ago. The boy was at this time about three years old.

The first one that I saw and interrogated said that Nat. was "a beautiful, nice, likely, clever, thoughtful boy. Learning came natural to him; and his mother used to say that he would make something or nothing." I asked her whether she had ever heard what became of him. "O yes," she replied, "he became a great man, and went to Boston, and had a mighty deal of learning." "What kind of learning?" I asked. "Why," she answered, "I believe he was a pilot, and knew how to steer all the vessels." This evidently was her simple and confused idea of "The Practical Navigator."

The second old lady stated that "Nat. went to school to her aunt, in the revolutionary war, in the house where we were sitting, when he was about three years

lution," in many respects a noble work, would stand some chance of going down to posterity, had it been written in the English tongue—for although some of the words may be Saxon, yet the idiom throughout is any thing but English. A man who has shown himself capable, in his beautiful *Life of Schiller*, of writing in a simple and pure style, ought to be ashamed of these miserable affectations.

old, and that she took mightily to him, and that he was the best scholar she ever had. He learnt amazing fast, for his mind was fully given to it. He did not seem like other children ; he seemed better. His mother was a beautiful, nice woman."

The third old lady said that "Nat. was a little, still creature ; and his mother a mighty free, good-natured woman. She used to say, 'Who should n't be cheerly if a Christian should n't ?' Her children took after her, and she had a particular way of guarding them against evil."

These I testify to be their very words, as I pencilled them down at the time. And they show, I think, very clearly, the influence of the mother's mind and heart upon the character of her son. Of that mother, in after life, and to its close, he often spoke in terms of the highest admiration and the strongest affection, and in his earnest manner would say—"My mother loved me—idolized me—worshipped me."*

After leaving the dame's school, the only other instruction he ever received was obtained at the common public schools of his native town, which were then very inferior to what they have since become, being wholly

* These circumstances concerning the childhood of Dr. Bowditch were obtained since the delivery of the Discourse, but are inserted in this place as interesting facts, worth preserving, as indicative of his early capacities and character. No apology, I trust, will be needed for the minuteness with which I have detailed them. To his future biographer they will be invaluable, and for his use chiefly were they gathered up and preserved.

inadequate to furnish even the groundwork and elements of a respectable education. I have heard it stated, on the authority of one of his schoolfellows, that the only book in their school was a dictionary,* which belonged to the master, who gave out the words from it to be spelt by the boys. I have likewise been told by one who lived in Salem at the time, that the master of this school, an Irishman, by the name of Ford, a person of violent and passionate temper, gave young Bowditch, when he was about five or six years old, a very difficult sum in arithmetic to perform. His scholar went to his desk, and soon afterwards brought up his slate with the question solved. The master, surprised at the suddenness of his return, asked him who had been doing the sum for him; and on his answering "Nobody—I did it myself," he gave him a severe chastisement for *lying*, not believing it possible that he could, of himself, without any assistance, perform so difficult a question. It is believed that he did not afterwards have the grace to ask the pardon of his quick-witted pupil.

It was highly honorable to him, that although he had not himself enjoyed the benefits of a liberal or learned education, he felt the importance and acknowledged the value of it; and accordingly gave to his children the best which the country afforded, and took a deep inter-

* Speaking of the dictionary, it may be worth stating that Dr. Bowditch had upwards of a hundred dictionaries, of different kinds, in his library.

est, and, for many years, an efficient agency in the concerns of its principal University.*

But the advantages of school, such as they were, he was obliged to forego at the early age of ten years, "his poverty and not his will consenting," that he might go into his father's shop and help to support the family. He was soon, however, transferred as an apprentice to a ship-chandler, in whose shop he continued until he went to sea, first as a clerk, afterwards as supercargo, and finally as master and supercargo jointly. It was whilst he was in the ship-chandler's shop that he first manifested that strong bent, or what is commonly called an original genius, for mathematical pursuits. Every moment that he could snatch from the counter, was given to the slate. An old gentleman, who used frequently to visit the shop, said to his wife, one day, on returning home, "I never go into that shop but I see that boy ciphering and figuring away on his slate, as if his very life depended upon it; and if he goes on at this rate, as he has begun, I should not at all wonder if, at last, in the course of time, he should get to be an almanac-maker!"—this being, in his view, the summit of mathematical attainment.

From his earliest years, indeed, he seems to have had an ardent love of reading, and he has been heard to say that, even when quite young, he read through a

* Dr. Bowditch was elected a Fellow of the Corporation of Harvard College in 1826, and held that place at the time of his death.

whole Encyclopedia, from beginning to end, without omitting a single article.*

He sailed on his first voyage, on the 11th of January, 1795, at the age of twenty-two, in the capacity of captain's clerk, on board the ship Henry, of Salem, owned by Elias Hasket Derby, Esq., and commanded by Captain Henry Prince, who still lives to glory in the fame of his clerk.† Captain John Gibaut, with whom young Bowditch had been engaged the year before in taking a survey of the town of Salem,‡ had previously been appointed to the command of the ship, and had invited his friend to accompany him as clerk. He consented; but in consequence of some misunderstanding subsequently springing up between the owner of the ship and Captain Gibaut, he relinquished the command, and of course his agreement with his friend was at an end. Mr. Derby, however, on the appointment of Capt. Prince, said to him, "Do you know young Bowditch?" "Yes, very well." "How should you like to have him go in the ship with you?" "I should like it above all

* Since the last page was struck off, I have ascertained that after he left the ship-chandlery, kept by Messrs. Ropes & Hodges, he was for some time a clerk in the grocery store of Samuel C. Ward, at which time he was able to calculate the eclipses of the moon, and most of the phenomena recorded in the almanacs of that day.

† Captain Prince was present when this discourse was repeated in the First Church in Salem, on the afternoon of the same day that it was delivered at Church Green, in Boston.

‡ Captain Gibaut used to say, that he depended entirely upon his young friend for taking the angles.

things," said the captain. He accordingly went on board as clerk, although his name was entered on the shipping-papers as second mate. The ship sailed for the Isle of Bourbon, and returned home after an absence of exactly one year.

His second voyage was made as supercargo, on board the ship *Astræa*, of Salem, belonging to the same owner, and commanded by the same captain. The vessel sailed to Lisbon, touched at Madeira, and then proceeded to Manilla, and arrived at Salem in May 1797.

At Madeira, the captain and supercargo were very politely received by Mr. Pintard, the American consul there, to whose house the ship was consigned, and were frequently invited to dine with his family. Mrs. Pintard had heard from another American shipmaster that the young supercargo was "a great calculator," and she felt a curiosity to test his capacities. Accordingly, she said to him one day at dinner, "Mr. Bowditch, I have a question which I should like to have you answer. Some years since," naming the time, "I received a legacy in Ireland. The money was there invested, and remained some time on interest; the amount was subsequently remitted to England, where the interest likewise accumulated; and lately the whole amount has been remitted to me here. What sum ought I to receive?" She of course mentioned the precise dates of the several remittances, as she went along. Mr. Bowditch lay down his knife and fork, said it was a

little difficult, on account of the difference of currency and the number of the remittances; but squeezing the tips of his fingers, he said, in about two minutes, "The sum you should receive is £843 15s. 6½d." "Well, Mr. clerk," said Mrs. Pintard to the head clerk of the house, an elderly person, who was esteemed a very skilful accountant, "you have been figuring it out for me on paper; has he got it right?" "Yes, Madam," said the clerk, taking his long calculation out of his pocket, "he has got it exactly. And I venture to say, that there is not another man on the island that can do it in two hours."

In August, 1798, he went in the same ship with Capt. Prince, on his third voyage, to Cadiz, thence to the Mediterranean, loaded at Alicant, and arrived at Salem in 1799.

On the voyage from Cadiz to Alicant, they were chased by a French privateer, and having a strong armament of nineteen guns, they prepared for action. The post assigned to Bowditch was the cabin, and his duty was to hand the powder upon deck. In the midst of the preparations for the engagement, Captain Prince had a curiosity to look into the cabin, and see whether all things were going on right there; and, to his astonishment, he found Bowditch calmly sitting at the table, with his slate and pencil, and figuring away, as usual. The thing was so ludicrous, that Captain Prince burst out a laughing, and said, "Well, Mr. Bowditch, can you be making your will now?"

"Yes," was his good-natured reply. After this affair, (the French privateer having hauled off without molesting them) the supercargo requested to be stationed at one of the guns, and his request was granted. Captain Prince testifies, that in all cases of danger, he manifested great firmness and presence of mind.

The fourth and last voyage which they made together, was in the same ship, from Boston to Batavia and Manilla. They sailed in August, 1799, and arrived there in September, 1800.

On their arrival at Manilla, a Scotchman, by the name of Murray, asked Captain Prince how he contrived to find the way there, through such a long, perplexing, and dangerous navigation, and in the face of the north-east monsoon, by mere dead reckoning, without the use of lunars,—it being a common notion at that time, that the Americans knew nothing about working lunar observations. Captain Prince told him that he had a crew of twelve men, every one of whom could take and work a lunar observation as well, for all practical purposes, as Sir Isaac Newton himself, were he alive. Murray was perfectly astounded at this, and actually went down to the landing-place one Sunday morning to see this *knowing* crew come ashore.*

* One of the most characteristic and amusing nautical anecdotes that it has ever been my good fortune to meet with, is contained in the fourth volume of Baron Zach's "*Correspondance Astronomique*," page 62.

Mr. Bowditch was present at this conversation, and as Captain Prince says, sat "as modest as a maid," said not a word, but held his slate-pencil in his mouth. Another person on the island, a broker, by the name of

It is so good that I thought it worth translating, and now venture to append it in a note, notwithstanding its length. The Baron is relating the sensation caused at Genoa, by the arrival there, in 1817, of that splendid packet, the "Cleopatra's Barge," owned by George Crowninshield, Esq. of Salem. He says that he went on board, with all the world, "and it happened," to use his own words, "that in inquiring after my friends and correspondents at Philadelphia and Boston, I mentioned, among others, the name of Mr. Bowditch. 'He is a friend of our family and our neighbor at Salem,' replied the captain, a smart, little old man, 'and that young man whom you see there, my son, was his pupil; in fact, it is he, and not myself, who navigates the ship. Question him a little, and see if he has learnt any thing.' Our dialogue was as follows:—'You have had an excellent teacher of navigation, young man; and you could not well help being a good scholar. In making the Straits of Gibraltar, what was the error in your reckoning?' The young man replied, 'Six miles.' 'You must then have got your longitude very accurately; how did you get it?' 'First by our chronometers, and afterwards by lunar distances.' 'What! do you know how to take and calculate the longitude by lunar distances?' The young captain seemed somewhat nettled at my question, and answered me with a scornful smile—'I know how to calculate the longitude! Why, our *cook* can do *that*!' 'Your *cook*!' Here the owner of the ship and the old captain assured me that the cook on board could calculate the longitude very well, that he had a taste and passion for it, and did it every day. 'There he is,' said the young man, pointing with his finger to a negro at the stern of the ship, with a white apron before him, and holding a chicken in one hand and a butcher's knife in the other. '(Come forward, Jack,' said the captain to him; 'the gentleman is surprised that you can calculate the longitude; answer his questions.' I asked him, 'What method do you use to calculate the longitude by lunar distances?' His answer was, 'It's all one to me: I use the methods of Maskelyne, Lyons, Witchel, and Bowditch; but, upon the

Kean, who was present, said to Murray, "If you knew as much as I do about that ship *Astræa*, you wouldn't talk quite so glib." "Why not? what do you know about her?" "Why, sir, I know that there is more knowledge of navigation on board that ship, than there ever was in all the vessels that ever floated in Manilla Bay."

The knowledge which these common sailors had acquired of navigation, had been imparted to them by the kindness of Mr. Bowditch. Captain Prince says that one day the supercargo said to him, "Come, Captain, let us go forward and see what the sailors are talking about, under the lee of the long-boat." They went forward accordingly, and the Captain was surprised to find the sailors, instead of spinning their long yarns,

whole, I prefer Dunthorne's; I am more used to it, and can work with it quicker.' I could not express my surprise at hearing this black face talk in this way, with his bloody chicken and knife in his hand. 'Go,' said Mr. Crowninshield to him, 'lay down your chicken, bring your books and your journal, and show the gentleman your calculations.' The cook soon returned with his books under his arm. He had Bowditch's *Practical Navigator*, *The Requisite Tables*, Hutton's *Tables of Logarithms*, and the *Nautical Almanac*. I saw all this negro's calculations of the latitude, the longitude, and the true time, which he had worked out on the passage. He answered all my questions with wonderful accuracy, not in the Latin of the caboose, but in the good set terms of navigation. This cook had been round the world, as cabin-boy, with Captain Cook in his last voyage, and was well acquainted with the particulars of his assassination at Owhyhee, on the 14th of February, 1779."

earnestly engaged with book, slate and pencil, and discussing the high matters of tangents and secants, altitudes, dip, and refraction. Two of them, in particular, were very zealously disputing, one of them calling out to the other, "Well, Jack, what have you got?" "I've got the *sine*," was the answer. "But that an't right," said the other, "*I* say it is the *cosine*." *

I am happy to be able to corroborate the statements of Captain Prince, by the testimony of a gallant officer† in our navy, who sailed in the *Astræa* the two last voyages to Alicant and Batavia. In a letter recently written, with the sight of which I have been favored, after speaking in terms of the warmest gratitude of the kindness and attention with which Mr. Bowditch treated him, when a poor sea-sick cabin-boy, and ac-

* Besides these four voyages with Captain Prince, Dr. Bowditch made two others, as I have before remarked, the last in the combined capacities of supercargo and master. Captain Prince says, that although he had such a thorough knowledge of navigation, he knew but little about what is technically called *seamanship*. He also mentions the fact, which he had often heard him repeat, that although, in his youth, he had long lived in the vicinity of the ship-yards, he had never seen a launch; and rather scouted the idea that such a sight, or any thing like it, should be able to draw him away from his books. Captain Prince likewise testifies that during the whole course of these four voyages, he does not recollect the slightest interruption of harmony and good feeling between them.

† Charles F. Waldo, Esq. sailing-master in the United States' Navy, now stationed at the Navy Yard in Charlestown. He was wounded in the engagement between the *Constitution* and the *Java*.

knowledging his great obligations to him for instructing him in navigation, he goes on to say that it was Mr. Bowditch's practice to interest himself in all the sailors on board, and to take pains to instruct all who could read and write, in the principles of navigation. The consequence of this was, that every one of those twelve sailors, who could read and write, subsequently rose to the rank of captain or chief mate of a ship. Indeed, at Salem, it was considered the highest recommendation of a seaman, that he had sailed in the same ship with Mr. Bowditch, and this fact alone was often sufficient to procure for him an officer's berth. In illustration of this statement, he mentions the fact that on his second voyage the first and second mates had been sailors in the same ship on the previous voyage. He also speaks of Mr. Bowditch's urbane and gentlemanly deportment to every one on board, and says that he never appeared so happy as when he could inspire the sailor with a proper sense of his individual importance, and of the talents he possessed, and might call into action.

Capt. Prince relates a little incident that occurred under his observation, that is worth preserving. In the year 1796, there was an Englishman in Boston, who called himself a professor of mathematics. He boasted a great deal about his mathematical knowledge, and said that he had not found any body in this country who knew any thing about the science. "I have a question," said he, "which I have proposed to several persons here who are reputed the most knowing, and

they cannot solve it." This Englishman was a friend of E. H. Derby, Jr. of Salem, to whom Capt. Prince had some time previously said that he thought Mr. Bowditch "the greatest calculator in America." Mr. Derby and the Englishman being one evening at the theatre, and the latter repeating the remark about his question, "Well," says Mr. Derby, "there is a young man sitting opposite in that box, who, I think, will do it for you. You had better hand it over to him." Accordingly, after the play was over, the problem was brought to the house where Capt. Prince and Mr. Bowditch boarded, by a man named Hughes, who asked him whether he thought he could solve it. "Yes," was his instantaneous reply. The next morning Hughes called and asked him how he got along with the question. "I've done it," says Mr. Bowditch, and I wish you would tell the Englishman that the answer is the logarithm of such a number," naming it. In addition to this, I have heard that the American mathematician said, "Tell your friend that I have got a question which puzzled me once a good while before I could make it out, and I should like to have him try his hand upon it." He gave him the question, and it was handed over to the Englishman; but nothing more was heard of it. For once, he had probably got enough of mathematics.*

* I have heard it said that the name of this Englishman was Nichols, a bookseller, the same who published an edition of Playfair's Geometry in Boston.

Capt. Prince states some facts in relation to the origin of one of Mr. Bowditch's principal works, which will be interesting to all, particularly to all seafaring men, for whose especial benefit I record them. Every thing relating to "The Sailor's Own Book" must be acceptable to them. He states that on the day previous to their sailing on their fourth and last voyage together, Mr. Edmund M. Blunt,* a noted publisher of charts and nautical books, then residing at Newburyport, came to Boston, where the ship lay, on purpose to see Mr. Bowditch. In the course of the conversation between them, which Capt. Prince overheard, Mr. Blunt said, "If you had not corrected the declination, I should have lost the whole of the last edition;" meaning the last edition of John Hamilton Moore's book on Navigation, then in common use on board our vessels. "Why," continued he, "can't you be good enough to look over Hamilton Moore again, more carefully? Take a copy of it with you, and mark whatever you may find; and when you get home, I will give you a new one." "Well," replied Mr. Bowditch, "I will." On the home passage Capt. Prince says that Mr. Bowditch remarked to him, "Now I am going to assist Blunt, and begin with Hamilton Moore." When he had been engaged upon it several days, Capt. Prince

* Mr. Blunt subsequently removed to the city of New York, where he pursued the same line of business, and became the principal nautical publisher in the United States. He now resides at Sing Sing, and the business is carried on by his sons.

passed by him in the cabin, and said, "Well, sir, you seem to put a great many black marks on Johnny Moore." "Yes," replied Mr. Bowditch, "and well I may, for he deserves it; his book is nothing but a tissue of errors from beginning to end."* After he had been hard at work for some time, Capt Prince said to him, "If I were you, I would sooner make a new book than undertake to mend that old thing." Mr. Bowditch smiled and said, "I find so many errors that I intend to take out the work in my own name." Capt. Prince closed the conversation by adding, "I think you ought to do so, for the work will be new, and the fruit of your own labor,

* As an illustration of the dangerous blunders of Moore's work, I will mention a fact related to me by my worthy parishioner and friend, John Waters, Esq. of this city. He states that in the beginning of the year 1800, he was returning from Canton in the ship *Eliza*, and that somewhere this side of the Cape (he thinks off the West India Islands), in taking the sun's declination one day, they turned to Moore's "Table XVII. of The Sun's Declination for the years 1792, 1796, 1800, 1804," to which the stupid fellow had appended the remark, "*each being leap year.*" In consequence of thus erroneously making 1800 a leap year, he gives the declination on the 1st of March $7^{\circ} 11'$, whereas by reference to the Nautical Almanac of that year it will be found to be $7^{\circ} 33'$, making a difference of twenty-three miles. Mr. Waters fortunately had a Nautical Almanac on board, and likewise a copy of Pike's Arithmetic, which explained the reason *why* the year 1800 was *not* leap year. In consequence of this he escaped the dangers to which other vessels in the same latitude were subjected; for he afterwards read in the newspapers of several ships that were wrecked solely by reason of that blunder. It was, indeed, quite time for Hamilton Moore to be laid up, high and dry, on the shelf. Mr. Waters's copy of Moore, the tenth edition, he has shown me, and kindly explained to me the error. I hope I have made it intelligible to other landsmen.

and will be the best work on navigation ever published ;” a prediction that was wonderfully fulfilled to the letter.*

Such was the germ of “The New American Practical Navigator,” the first edition of which he issued in the year 1800, at the age of twenty-three ; a work abounding with the actual results of his own experience, and containing simpler and more expeditious formulas for working the nautical problems.† This work has been of immense service to the nautical and commercial interests of this country. Had Dr. Bowditch never done any thing else, he would still, by this single act, have conferred a lasting obligation upon his native land ; and the national legislature might well acknowledge it by erecting a monument to his memory. Just consider the simple

* The anecdotes relating to the early and the nautical life of Dr. Bowditch have been collected since the Discourse was delivered. It was thought best, however, to insert them in their place, in the body of the Discourse, in order to furnish a continuous narrative. Those relating to the voyages of Capt. Prince were lately taken down from that gentleman's own lips by the Hon. JOHN PICKERING, of this city, who has very kindly favored me with the minutes, from which the present narrative is drawn up. Mr. Pickering, who, for many years, enjoyed the intimacy and friendship of Dr. Bowditch, has been appointed by the American Academy of Arts and Sciences to pronounce the Eulogy before that body in May next. The choice could not have fallen in a better place, and the Academy may then expect a full and adequate exposition of the *scientific* attainments and labors of their distinguished President.

† Before publishing his own work, Mr. Bowditch had prepared for Mr. Blunt two corrected editions of Moore's book, in which he had actually discovered and corrected *eight thousand* errors in the nautical tables, as he himself testifies in the preface to the last stereotype edition.

fact, that every vessel that sails from the ports of the United States, from Eastport to New Orleans, is navigated by the rules and tables of his book. And this has been the case nearly ever since its publication, thirty-eight years ago. I am also informed, that it is extensively used in the British and French navies. Notwithstanding the competition of other English and American works on the subject, "The Practical Navigator" has never been superseded. It has kept pace with the progress of nautical science, and incorporated all its successive discoveries and results; and the last edition, published within the last year, contains new tables and other improvements, which will probably secure its undivided use by our seamen for years to come.*

* "In preparing this edition," he says, "I have been very much assisted by my son, J. INGERSOLL BOWDITCH, who compiled most of the new tables, and carefully examined those which were taken from other works. By associating him with me, many improvements have been made which otherwise would not have been introduced."

In compiling "The Navigator," he was essentially aided by a series of manuscript journals, preserved in the East India Museum at Salem. It is one of the regulations of the East India Marine Society, to whom that splendid collection belongs, that each member shall keep a journal of every thing remarkable that has occurred, and that he has observed, during his voyage. On his return his journal is examined by a special committee, who extract whatever they think valuable, and copy it into large volumes, kept for that purpose. Dr. Bowditch was accustomed to say, that these volumes contained a mass of nautical information that could be found no where else in the world.

On the 13th of May, 1801, a committee, appointed by the East India Marine Society, reported that "after a full examination of the

The quiet and leisure of the long East India voyages, when the ship was lazily sweeping along under the steady impulse of the trade-winds, afforded him fine opportunities for pursuing his mathematical studies, as well as for indulging his taste for general literature. It

System of Navigation presented to the Society by one of its members, (Mr. Nathaniel Bowditch) they find that he has corrected many thousand errors existing in the best European works of the kind ; especially those in the tables for determining the latitude by two altitudes, in those of difference of latitude and departure, of the sun's right ascension, of amplitudes, and many others necessary to the navigator. Mr. Bowditch has likewise, in many instances, greatly improved the old methods of calculation, and added new ones of his own. That of clearing the apparent distance of the moon, and sun, or stars, from the effect of parallax and refraction, is peculiarly adapted to the use of seamen in general, and is much facilitated (as all other methods are) in the present work, by the introduction of a proportional table into that of the corrections of the moon's altitude. His table nineteenth of corrections to be applied in the lunar calculations, has the merit of being the only one the committee are acquainted with. He has much improved the table of latitudes and longitudes of places, and has added those of a number on the American coast hitherto very inaccurately ascertained. This work therefore is, in the opinion of the committee, highly deserving of the approbation and encouragement of the Society, not only as being the most correct and ample now extant, but as being a genuine American production ; and as such they hesitate not to recommend it to the attention of navigators, and of the public at large." This is signed by Jonathan Lambert, Benjamin Carpenter, John Osgood, John Gibaut and Jacob Crowninshield, Committee.

In two voyages across the Atlantic, which I made in 1834, I found myself often poring over the mate's " Practical Navigator," and, omitting the tables and the rules for taking and working lunars, and a few other things of the same sort, I found it quite a readable book, and about as interesting as any on board.

was at these times that he learnt the French* and Spanish languages, without any instructor. Subsequently in life he acquired the German and the Italian. He had previously commenced the study of Latin at the age of seventeen. The first Latin book that he undertook to read was a copy of Euclid's Geometry, which had formerly belonged to the Rev. Dr. Byles,† of Boston, and having been purchased at the sale of his books, was presented to the young mathematician by his brother-in-law, David Martin, of Salem.‡ The following words I copy from the blank leaf in the beginning of the book, "Began to study Latin Jan. 4, 1790." He afterwards read Newton's "Principia," a copy of which book, rare, doubtless, at that time in this country, had

* I have heard it stated, that, on the voyage to Manilla, the ship sprung a leak, and was obliged to put into the Isle of France to refit. Young Bowditch was the only one on board who knew any thing about French, having learnt it from his grammar on the voyage; and this casual knowledge thus proved of essential service to the interests of the owners, as well as to the crew of the ship. He used to say that nothing that he learnt ever came amiss.

† Dr. Bowditch mentioned this fact one day as he was walking up Common (then Nassau) street, with Dr. George Hayward, of this city, and expressed a desire to see the house where the eccentric owner of this book had lived. The book is now in his library.

‡ David Martin married Mary, the eldest sister of Dr. Bowditch. She died in 1808, at the age of forty-two, when her only child, and the only surviving descendant of the male line of his family, with the exception of his own six children, was received into his house and treated as his own child, as appears from this item in his will: "Whereas my niece, Elizabeth Bowditch Martin, has from youth resided in my family and been to me as a daughter," &c. I have so regarded and comprehended her in the Dedication of this Discourse.

come into his possession through the kindness of the learned and reverend Dr. Bentley, of Salem. Dr. Bentley told him that he could not give him the book, as it had been presented to him by a friend, but said he would loan it to him, and that he might keep it till it was called for. He did keep it; it was never called for; it is still among his books; and Dr. Bowditch has more than once taken it down from the shelf and showed it to me.*

What he once learned he ever afterwards remembered, and it may be mentioned as an instance of the singular tenacity of his memory, that, on lately reading the splendid "History of the Reign of Ferdinand and Isabella,"† the last book he read through, and one for

* This is Dr. Bowditch's own account of the mode in which he came into possession of this book, which his own family, as well as myself, recollect to have heard often from his lips; and, moreover, the fact is so recorded, by his direction, in the catalogue of his library. But a very respectable merchant of Salem informs me that Dr. Bentley gave him the book, and he loaned it, in the manner above-mentioned, to Mr. Bowditch. Strict regard for accuracy leads me to append this statement.

† By WILLIAM H. PRESCOTT, Esq. This noble contribution to the youthful literature of our country is, at the same time, one of the most remarkable instances, in literary history, of the triumph of genius over difficulties and discouragements. It seems almost incredible, that so extensive a work, demanding the perusal of so many books, and the consultation of so many authorities, could have been composed without the full and free use of the eyes. And yet it is a fact known to me, that the author, although he wrote the book through with his own hand, never saw the words while he was writing them. His work is a noble evidence of his perseverance as well as of his learning and good taste, and reflects honor upon himself as well as upon his country.

which he expressed the highest admiration, he remarked that many of the incidents in it were quite familiar to him, he having once read the great work of Mariana on the History of Spain, in the original language, in the course of one of his voyages. The French mathematician, Lacroix, acknowledged to a young American that he was indebted to Mr. Bowditch for communicating many errors in his works, which he had discovered in these same long India voyages.

In the year 1806, Mr. Bowditch published his accurate and beautiful chart of the harbors of Salem, Beverly, Marblehead, and Manchester, the survey of which had occupied him during the summers of the three preceding years. So minutely accurate was this chart, that the old pilots said he had found out all their professional secrets, and had put on paper points and bearings which they thought were known only to themselves. They began to fear that their services would no longer be needed, and that their occupation and their bread were gone.*

The extraordinary mathematical attainments of the young sailor soon became known, and secured to him

* Dr. Bowditch took great delight in every accurate scientific work of this sort ; and I recollect his speaking, in terms of the highest admiration, of the survey of George's Shoal, recently made by the accomplished Lieut. Wilkes. He described it to me one evening very minutely, told me how it had been done, and spoke in the warmest manner of the science and skill which it evinced.

the notice of our most distinguished men,—among others that of the late Chief Justice Parsons, himself an eminent mathematician,—and likewise the deserved, yet wholly unexpected, honors of the first literary institution in the land. In the summer of 1802, at the age of twenty-nine, his ship lying wind-bound in this port, he went out to Cambridge to attend the exercises of Commencement Day; and whilst standing in one of the aisles of the church, as the President was announcing the honorary degrees conferred that day, his attention was aroused by hearing his own name called out as a Master of Arts. The annunciation came upon him like a peal of thunder; it took him wholly by surprise. He has been heard to say that that was the proudest day of his life; and that of all the distinctions which he subsequently received from numerous learned and scientific bodies, at home and abroad,* (among which may be mentioned his election as a Fellow of the Royal Society of London, an honor to which few Americans have ever attained), there was not one which afforded him half the pleasure, or which he prized half so highly, as this degree from Harvard. It was, indeed,

* Dr. Bowditch was President of the American Academy of Arts and Sciences from 1829 to the time of his death. He was also a Fellow of the Royal Societies of Edinburgh and Dublin; of the Astronomical Society of London; of the American Philosophical Society held at Philadelphia; of the Connecticut Academy of Arts and Sciences; of the Literary and Philosophical Society of New York; Corresponding Member of the Royal Societies at Berlin, Palermo, &c. &c. &c.

his first honor, his earliest distinction ; it was not only kindly meant, but timely done ; and it no doubt stimulated him to perseverance in his scientific pursuits, as well as created that interest which he always took in the prosperity of that institution.

On quitting the sea, in 1804, he became the President of a Marine Insurance Company in Salem,* the duties of which he continued to discharge till the year 1823, when, on the establishment of "The Massachusetts Hospital Life Insurance Company," in this place, he was elected to the office, being considered the person best qualified for this highly responsible station, from his habits of accurate calculation and rigid method,

* While residing at Salem he was frequently solicited to accept posts of honor and emolument in various literary institutions, in different parts of the country. Though his salary as President of the Insurance Company was small, being only twelve hundred dollars, yet the larger offers from a distance could not induce him to leave his blessed New England home. Thus in 1806, he was chosen to fill the Hollis Professorship of Mathematics at Harvard University, vacated by the promotion of Professor Webber to the Presidency. In 1818, he received a letter from Mr. Jefferson, requesting him to accept the Professorship of Mathematics in the new University at Charlottesville, in Virginia. Mr. Jefferson says in his letter (which is now before me), "We are satisfied we can get from no country a Professor of higher qualifications than yourself for our mathematical department." And in 1820, on the death of Mr. Ellicott, Professor of Mathematics at the United States' Military Academy at West Point, he received a letter from Mr. Calhoun, then Secretary of War, desiring him to permit his name to be presented to the President to fill the vacant chair. Mr. Calhoun says in that letter (which also I have now before me), "I am anxious to avail myself of the first mathematical talents and acquirements to fill the vacancy."

and his inflexible integrity. Immediately on accepting the office he removed to this city at the age of fifty, and has here spent the last fifteen years of his life.

It scarcely needs to be stated that he discharged the duties of his high trust with the greatest fidelity and skill, and to the entire satisfaction of the Company. The capital was five hundred thousand dollars. But, at his suggestion, the Company applied to the Legislature for additional power to hold in trust and loan out the property of individuals. This power was granted ; and upwards of five millions of dollars, nine tenths of which belong to females and orphans, have been thus received and invested. This institution has, in this way, been of incalculable service, it being in fact nothing more nor less than a Savings Bank on a large scale. "Providence"—I use his own language, in his parting letter to the Directors—"has seen fit to bless our efforts to make it an institution deserving of public regard." It deserves to be mentioned, that Dr. Bowditch was never willing to receive and tie up any investment, without himself seeing or hearing in writing from the person in whose behalf the investment was to be made, and ascertaining that it was done with his or her full and free consent, and that the individual perfectly understood the mode and conditions of the investment, before it was put into the *dead hand* of the institution.

I may here also notice the fact, perhaps not generally known, that during the late unexampled commercial embarrassments and financial difficulties, when almost

all our moneyed institutions have sustained heavy losses from the bankruptcies of their debtors, "and," to use his own words in the same letter, "by having dealt with corporations, whose affairs have been managed with a recklessness which has never before been witnessed in this country," yet so carefully and skilfully have the affairs of The Life Office been managed, that, although the largest moneyed institution in New England, having a capital equal to ten common banks, and with a loan out of six millions, its loss has not been greater than that sustained by some of the smallest banks.

It was a hard struggle for Dr. Bowditch to break away from the pleasant scenes and associations of his native place. There were his earliest friends, and there his strongest ties. But he felt that he owed it to his family to make the sacrifice of personal attachments and preferences; and for some time he and his amiable consort fondly cherished the hope, of returning and spending their last days in the City of Peace.* Soon after his coming to town he joined this religious society, and here continued to worship till the time of his death.

It was in the year 1800 that he married, for his second wife, his cousin, Mary Ingersoll, a lady of singular sweetness of disposition and cheerful piety, and who, by her entire sympathy with him in all his studies and

* On his leaving Salem, a public dinner was given him by his fellow-citizens, as a testimony of their respect. No man ever left that place more regretted.

pursuits, lightened and cheered his labors, and by relieving him from all domestic cares, enabled him to go on, with undivided mind and undistracted attention, in the execution of the great work, on which his fame, as a man of science, rests. He has been heard to say, that he never should have accomplished the task, and published the book in its present extended form, had he not been stimulated and encouraged by her. When the serious question was under consideration as to the expediency of his publishing it at his own cost, at the estimated expense of ten thousand dollars (which it actually exceeded), with the noble spirit of her sex, she conjured and urged him to go on and do it, saying that she would find the means, and gladly make any sacrifice and submit to any self-denial that might be involved in it. In grateful acknowledgment of her sympathy and aid, he proposed, in the concluding volume, to dedicate the work to her memory—a design than which nothing could be more beautiful or touching. Let it still be fulfilled.*

It is hardly necessary for me to say that this was a Translation and Commentary on the great work of the French astronomer, La Place, entitled "*Mécanique*

* This noble-minded and excellent woman, whose unflinching cheerfulness and vivacity rendered her admirably suited to be the wife of such a man, was the daughter of Jonathan and Mary Hodges Ingersoll. She was born December 4, 1781, and died in Boston on the seventeenth of April, 1834. Her father is still living in Windsor, Vt., at the advanced age of eighty-seven years, and his only surviving child, George H., resides at Charlestown, N. H.

Céleste," in which that illustrious man undertakes to explain the whole mechanism of our solar system, to account, on mathematical principles, for all its phenomena, and to reduce all the anomalies in the apparent motions and figures of the planetary bodies, to certain definite laws.* It is a work of great genius and immense depth, and exceedingly difficult to be comprehended. This arises not merely from the intrinsic difficulty of the subject, and the medium of proof employed being the higher branches of the mathematics,—but chiefly from the circumstance that the author, taking it for granted that the subject would be as plain and easy to others as

* La Place himself, in his Preface, states the object of his work as follows. "Towards the end of the seventeenth century, Newton published his discovery of universal gravitation. Mathematicians have, since that epoch, succeeded in reducing to this great law of nature all the known phenomena of the system of the world, and have thus given to the theories of the heavenly bodies and to astronomical tables, an unexpected degree of precision. My object is to present a connected view of these theories, which are now scattered in a great number of works. The whole of the results of gravitation, upon the equilibrium and motions of the fluid and solid bodies, which compose the solar system, and the similar systems, existing in the immensity of space, constitute the object of *Celestial Mechanics*, or the application of the principles of mechanics to the motions and figures of the heavenly bodies. Astronomy, considered in the most general manner, is a great problem of mechanics, in which the elements of the motions are the arbitrary constant quantities. The solution of this problem depends, at the same time, upon the accuracy of the observations, and upon the perfection of the analysis. It is very important to reject every empirical process, and to complete the analysis, so that it shall not be necessary to derive from observations any but indispensable data. The intention of this work is to obtain, as much as may be in my power, this interesting result."

to himself, very often omits the intermediate steps and connecting links in his demonstrations.* He jumps over the interval, and grasps the conclusion as by intuition. Dr. Bowditch used to say, "I never come across one of La Place's '*Thus it plainly appears,*' without feeling sure that I have got hours of hard study before me to fill up the chasm, and find out and show *how* it plainly appears." It was in the year 1815, at Salem, that he began this herculean task, and finished it in two years, in 1817. The Commentary kept pace with the Translation; but whilst the publication was in hand, his alterations and additions were so numerous that it might almost be considered a new draft of the work.

Let it not be said, in disparagement of the labors of Dr. Bowditch, that this was not an original work, but merely a translation. Suppose that it had been so.

* Dr. Bowditch himself says, in his Introduction to the first volume, "The object of the author, in composing this work, as stated by him in his Preface, was to reduce all the known phenomena of the system of the world to the law of gravity, by strict mathematical principles; and to complete the investigations of the motions of the planets, satellites, and comets, begun by Newton in his Principia. This he has accomplished, in a manner deserving the highest praise, for its symmetry and completeness; but from the abridged manner, in which the analytical calculations have been made, it has been found difficult to be understood by many persons, who have a strong and decided taste for mathematical studies, on account of the time and labor required, to insert the intermediate steps of the demonstrations, necessary to enable them easily to follow the author in his reasoning. To remedy, in some measure, this defect, has been the chief object of the translator in the Notes."

What then? Was it not still a benefaction to this country and to Great Britain, thus to bring it within the reach and compass of the American and English mind? * It is truly said by an old writer, "So well is he worthy of perpetual fame that bringeth a good work to light, as is he that first did make it, and ought always to

* The only attempts that have been made in England to grapple with the great work of La Place are, 1. "An Elementary Treatise upon Analytical Mechanics, being the First Book of the *Mécanique Céleste* of La Place; translated and elucidated with Explanatory Notes, by the Rev. John Toplis, B. D., London. 1814." 8vo.—2. "Elementary Illustrations of the Celestial Mechanics of La Place, [by Thomas Young, M. D.] London. 1821." 8vo.—3. "A Treatise on Celestial Mechanics, by P. S. La Place; translated from the French, and elucidated with Explanatory Notes, by Rev. Henry H. Harte, Fellow of Trinity College, Dublin. Part First, Book First, 1822. Book Second, 1827. Dublin." 4to.

It is *not* surprising that two out of the three translators of parts of La Place's work in England are *clergymen*. The clergy in England, as well as on the continent, and in this country, have ever been not only among the warmest patrons, but the foremost and most successful cultivators, of all branches of science and letters. Passing over the names of continental scholars, we have, in science, the names of Flamsteed, astronomer royal, Barrow and Whiston, both professors of mathematics at Cambridge, Bp. Sprat, one of the founders of the Royal Society and its first historian, Thomas Birch, the author of the more extended history of the same Society, Joseph Priestley, Richard Kirwan, Dr. Pearson, lately deceased, and among the living, Whewell, Buckland, Kirby, Sedgwick, Conybeare, Lardner, Baden Powell, Prof. of Geometry at Oxford, James Cumming, Prof. of Chemistry at Cambridge, &c. &c. The published Translations and Reports of "The British Association for the Advancement of Science," show that some of the most prominent and active men at its sessions are clergymen. Then, in classical literature, we have the two great names of Richard Bentley and Gilbert Wakefield, and in history, Robertson.

In this country, while the clergy have done their full part in the ad-

be reckoned the second father thereof.* But the fact is, it is more than half an original commentary and exposition, simplifying and elucidating what was before complex and obscure, supplying omissions and deficiencies, fortifying the positions with new proofs and

vancement of science and letters, the history of the country has been almost exclusively written by them. Witness the names of Cotton Mather, Thomas Prince, Gordon, Eliot, Holmes, Belknap, Smith of New Jersey, Trumbull, Freeman, Sparks, George Bancroft. In philosophy, the great name of Jonathan Edwards stands at the head; and glancing over the names of Witherspoon, Samuel Smith, and President Dwight, we have, among the living, Dr. Miller and President Wayland. In mechanical philosophy, the late Dr. Prince, of Salem, had no equal. In general literature and criticism, the name of Edward Everett is in itself a host; Dr. Channing, as an essay-writer, has no rival; and in the department of theology, let me point to the recent contributions of Norton and Palfrey. The editors of our principal Reviews, the *North American*, the *New York Review*, the *Christian Examiner*, have been and still are clergymen; e. g. E. Everett, Sparks, Prof. Palfrey, Dr. Hawkes, Dr. Walker, F. W. P. Greenwood; and the best and most popular writers in them, including the names just mentioned, are of the clerical profession, e. g. Andrews Norton, Orville Dewey, W. B. O. Peabody, H. Ware jr., George Ripley, and many others, whom I have not space to specify. It will be seen that I only glance at this subject; it deserves to be followed up. It has been too much the fashion to represent the clergy as a body apart by themselves, taking no interest in any thing but their professional studies, and doing nothing to promote the progress of general knowledge. Nothing can be more untrue and unjust than this charge. I believe it will be found that the clergy, as a body, in this country, have done more for general literature, history, philosophy, and science, than all other professions and occupations, put together. See 2 Corinthians xii. 11. "Every man," says Lord Bacon, "is a debtor to his profession." I want to pay my debt.

* John Bale's Conclusion to John Leland's "Laborious Journey and Search for England's Antiquities."

giving additional weight and efficiency to the old ones ; and, above all, recording the subsequent discoveries, and bringing down the science to the present time.* I have heard it said that La Place, to whom Dr. Bowditch sent a list of errors, (which however he never had the grace to acknowledge in any way),† once remarked, "I am sure that Mr. Bowditch comprehends my work, for he has not only detected my errors, but has also shown me how I came to fall into them."

The manner in which he published this work affords a striking illustration of the spirit of independence, which was a prominent feature in his character. He had been frequently solicited and urged by his numerous

* It is highly honorable to the sex, that the best, may I not say, the only *Exposition* of La Place's work that has appeared in England, is from the pen of a female, the accomplished MARY SOMERVILLE, wife of Dr. Somerville, of Chelsea Hospital; a lady, who to profound acquisitions in science, and a practical skill in several of the elegant arts, adds the faithful discharge of all household duties. On visiting her house in 1833, in company with a son of Dr. Bowditch, I remember observing that the walls of the drawing-rooms were hung round with the beautiful productions of her own pencil.—The Edinburgh Review said of her work, entitled "The Mechanism of the Heavens," on its first appearance, in 1821, "This unquestionably is one of the most remarkable works that female intellect ever produced, in any age or country; and, with respect to the present day, we hazard little in saying that Mrs. Somerville is the only individual of her sex in the world who could have written it."

† This, possibly, may have been an inadvertence, or the letter of acknowledgment may have miscarried on the way. It is certain that his widow received the son of the American mathematician with great kindness and consideration, when, in the year 1833, he went to Paris to pursue his medical studies, carrying out with him the second volume of

wealthy friends, and by eminent scientific men, and formally requested by the American Academy of Arts and Sciences, to permit them to print it at their expense, for the honor of the country, and for the cause of science. He was well aware, however, that there was not sufficient taste in the community for such studies to justify an enterprise which would involve a great outlay, and, as he thought, would bring him under pecuniary obligations to others. I recollect conversing with him once on this subject, when he said to me, in his usual ardent way, "Sir, I did not choose to give an opportunity to such a man (mentioning his name) to point up to his book-case and say, 'I patronized Mr. Bowditch by subscribing for his expensive work,'—not a word of which he could understand. No. I preferred to wait till I could afford to publish it at my own expense. That time at last arrived; and if, instead of setting up my coach, as I might have done, I

his father's work. He was immediately invited to a splendid *soirée*, and on entering the brilliant saloon, filled with the *savans* of France, he was unexpectedly greeted by seeing on the centre table,—the only thing on it,—the identical volume which he had brought over with him—a delicate compliment, which none but a graceful French woman would have thought of paying. Madame La Place subsequently sent to Dr. Bowditch the noble bust of her husband, which now stands on the secretary in the Library. This bust is ultimately to go to Harvard College, according to the following provision in his Will.

"*Item.* The bust of La Place, presented to me by his widow, and which was brought to me from Europe by my son Henry, I give to my said son for life, and at his death to said President and Fellows of Harvard College."

see fit to spend my money in this way, who has any right to complain? My children I know will not."

The first volume of the work was published in the year 1829,* the second in 1832, and the third in 1834, each volume containing about a thousand quarto pages.

* The London Quarterly Review, three years after the appearance of Dr. Bowditch's first volume, expressed the following high opinion of its merits. "The idea of undertaking a translation of the whole '*Mécanique Céleste*,' accompanied throughout with a copious running commentary, is one which savors, at first sight, of the *gigantesque*, and is certainly one which, from what we have hitherto had reason to conceive of the popularity and diffusion of mathematical knowledge on the opposite shores of the Atlantic, we should never have expected to have found originated—or, at least, carried into execution, in that quarter. The first volume only has as yet reached us; and when we consider the great difficulty of printing works of this nature, to say nothing of the heavy and probably unremunerated expense, we are not surprised at the delay of the second. Meanwhile the part actually completed (which contains the first two books of La Place's work) is, with few and slight exceptions, just what we could have wished to see—an exact and careful translation into very good English—exceedingly well printed, and accompanied with notes appended to each page, which leave no step in the text of moment unsupplied, and hardly any material difficulty either of conception or reasoning unelucidated. To the student of '*Celestial Mechanism*' such a work must be invaluable, and we sincerely hope that the success of this volume, which seems thrown out to try the feeling of the public, both American and British, will be such as to induce the speedy appearance of the sequel. Should this unfortunately not be the case, we shall deeply lament that the liberal offer of the American Academy of Arts and Sciences, to print the whole at their expense, was not accepted. Be that as it may, it is impossible to regard the appearance of such a work, even in its present incomplete state, as otherwise than highly creditable to American science, and as the harbinger of future achievements in the loftiest fields of intellectual prowess." *Vol. XLVIII. p. 558.*

The fourth and last volume was nearly completed at the time of his decease. He persevered to the last in his labors upon it, preparing the copy and reading the proof-sheets in the intervals when he was free from pain. The last time I saw him, a few days previous to his death, a proof-sheet was lying on his table, which he said he hoped to be able to read over and correct.*

The publication of the book proved, as he anticipated, and as I have already mentioned, a very expensive undertaking, it being one of the largest works and most difficult of execution ever printed in this country, and at the same time one of the most beautiful specimens of typography. A young friend of mine,† a member of this church, of singular purity and worth, who worked as a compositor on one of the volumes, lost his life, as I believe, by his unremitting application to this very trying and perplexing piece of mechanical art. His widow, who is now present and hears me, will bear witness that she was kindly visited in her bereavement by Dr. Bowditch, and generously remembered by him.

* The precious original manuscript will be hereafter preserved in the library at Cambridge, according to his direction in his Will. "*Item.* Having received from the President and Fellows of Harvard College my first public literary honor, and having been for many years intimately connected with its administration, I give to that institution my manuscript copy of 'The Translation of La Place's *Mécanique Céleste*.'"

† John W. Macnair, of Harrisburg, Pennsylvania, died in this city, February 27, 1833, aged 33. His name is appended as compositor to the second volume. The three first volumes of the work were printed by Isaac R. Butts; the fourth by the Boston Stereotype Company.

Though the work, on its appearance, met with more purchasers than the author ever expected, still the cost was a heavy draught on his income, and an encroachment on his little property. Yet it was cheerfully paid; and besides that, he gladly devoted his time, his talents, and may I not add, his health and his life, to the cause of science and the honor of his native land. That work is his monument.

SI MONUMENTUM QUÆRIS, ASPICE LIBRUM.*

He needs no other monument; and at the same time it is the most precious and honorable legacy that he could bequeath to his children.†

* I have ventured to alter a little and apply to Dr. Bowditch, the well-known epitaph on Sir Christopher Wren, beneath the dome of St. Paul's Cathedral, London :—"SI MONUMENTUM QUÆRIS, CIRCUMSPICE."

† Among the numerous services which Dr. Bowditch rendered to the cause of good learning and the diffusion of useful knowledge, after he came to Boston, was the deep interest and the active part which he took in the Boston Athenæum. When, in 1826, the Perkins family, in that liberal spirit which has ever characterized them, gave to the Athenæum sixteen thousand dollars, on condition that an equal sum should be raised from other sources, Dr. Bowditch exerted himself to the utmost to accomplish the object. Many of the best friends of the institution thought the enterprise a hopeless one, and were indisposed even to make an attempt to raise the amount. But Dr. Bowditch said, "It is a good thing, let us try it; if we fail, we fail in a good cause." He called personally on many individuals to solicit subscriptions, and chiefly in consequence of his exertions, the additional sum of twenty-seven thousand dollars was raised.

The permitting the books to be taken out of the library was another measure proposed and effected by him. Strenuous opposition was made

In delineating the character of Dr. Bowditch, it deserves to be mentioned, first of all, that he was eminently a self-taught and self-made man. He was the instructor of his own mind, and the builder up of his own fame and fortunes. Whatever knowledge he possessed,—and we have seen that it was very great,—was

to it; but he believed and said that the circulation of the books would make the library ten times more useful, and he persevered till he accomplished the measure. It was always a favorite object with Dr. Bowditch to render books easily accessible to those who wanted them, and could make a good use of them. He doubtless remembered the difficulties under which he labored in early life for want of books, and was disposed to obtain for others the advantages which had been extended to himself. He was Trustee of the Athenæum from Jan. 2, 1826, to Dec. 4, 1833.

Immediately after his election as Trustee, Dr. Bowditch, perceiving the paucity and poverty of the scientific department of the library, which might all be put into one small compartment,—“*dum tota domus rhedâ componitur unâ*,”—declared that “it was too bad, and a disgrace to the institution and to Boston.” He accordingly set about supplying the deficiency, by collecting subscriptions for this express purpose. Col. T. H. Perkins, one of nature’s noblemen, whose monument is “The Institution for the Blind,” gave \$500, his brother James the same amount, Dr. Bowditch himself \$250, and other gentlemen \$100, among whom should be mentioned the subscribers to “The Scientific Library.” With this sum were purchased the Transactions of the Royal Societies of London, Dublin and Edinburgh, of the French Academies and Institute, of the Academies of Berlin, Göttingen, St. Petersburg, Turin, Lisbon, Madrid, Stockholm, and Copenhagen; forming, as Dr. Bowditch once told the librarian, “the most extensive and complete collection of philosophical and scientific works on this continent.”

Dr. Bowditch took a deep and active interest in the “Boston Mechanics’ Institution,” which was established in 1826, and of which he was elected the first President, January 12, 1827. In the winter of 1828,

of his own acquiring, the fruit of his solitary studies, with but little, if any, assistance from abroad. Whatever eminence he reached, in science or in life, was the product of his untiring application and unremitting toil. From his youth up, he was a pattern of industry, enterprise and perseverance, suffering no difficulties to discourage, no disappointments to dishearten him.

more than a thousand dollars were subscribed for the purchase of apparatus, chiefly through his influence with his friends, and he headed the list with the sum of one hundred dollars. It is an important fact, that the mode of communicating instruction by popular lectures, now universal, was first introduced in this community by the Boston Mechanics' Institution, and chiefly by the exertions of the mechanics of this city. Dr. Bowditch resigned the Presidency April 27, 1829, and on May 14, he was elected first honorary member of the institution.

Dr. Bowditch was also an honorary member of the Massachusetts Charitable Mechanic Association, having been elected on the 5th of February, 1828. On the 3d of April last, a Eulogy on their departed associate was pronounced before that body by the author of this Discourse, on which day the flags of all the shipping in the port were hauled to half-mast by direction of the Boston Marine Society, of which he was likewise a regular member, having been admitted on the 2d of March, 1830. His sense of the honor thus conferred on him by these elections, and his affectionate regard for these Societies, will be best seen by the following extract from his Will :—

“And, in respect to Boston, the home of my adoption, where, as a stranger, I met with welcome, and where I have ever continued to receive constantly increasing proofs of kindness and regard, I should have been most happy to have made a similar acknowledgment of my gratitude by legacies to those literary and charitable institutions for which that city has always been so preëminently distinguished. And, in particular, it would have given me pleasure to have noticed the Boston Marine Society, of which I am a member, and the Boston Charitable

Within a few years a very interesting work has been published in England, under the patronage of the Society for the Diffusion of Useful Knowledge, entitled "The Pursuit of Knowledge under Difficulties." Dr. Bowditch deserves a place in that work, if any man does, and had he died before its appearance, he would unquestionably, like our countryman Franklin,* have occupied a prominent chapter. We sometimes hear persons say, how much they would do if they only had the means and the opportunities. But almost any body can work with means and opportunities. It is the privilege and characteristic of genius to work without means, to be great in spite of them, to accomplish its object in the face of obstacles and difficulties.

Mechanic Association, which has placed my name on its small and select list of honorary members; since these institutions are of a similar character to the Marine Societies in Salem, and have, for one of their important objects, that of affording valuable aid to the destitute families of deceased members. But the pecuniary circumstances of my estate do not permit it."

* It would be interesting and instructive to draw a parallel and contrast between the lives, characters and scientific attainments of Franklin and Bowditch, unquestionably the two greatest proficient in science that America has produced. Both rose from obscure situations in humble life, and from the straits of poverty. Both left school at the age of ten years, to assist their fathers in their shops. Both had an early and passionate love of reading, and the vigils of both often "prevented the morning." Both had the same habits of industry, perseverance and temperance. The contrast between their characters would be still more striking than the resemblance. But I cannot go on now. I may resume this topic hereafter.

It was my good fortune, some years since, in one of those familiar interviews with him in his own house with which I was favored,—and which those who have once enjoyed them will never forget,—to hear him narrate, in detail, a history of his early life. From that day to this I have never ceased to regret that, on my return home, I did not instantly put it down upon paper, for the refreshment of my own memory, and for the benefit of others. At this distance of time, I can recollect but a few, the most striking, particulars; the rest have faded away and are lost. I remember, however, very distinctly, his relating the circumstance which led him to take an interest in the higher branches of mathematical science. After mentioning his going to sea at an early age, he told me that, in the intervals of his voyages, he endeavored, by himself, to pick up a little knowledge of navigation, and, as preparatory to that, to acquire the elements of geometry. It so happened, that an elder brother of his, who likewise followed the sea, was then attending an evening school for the same purpose. On returning home one evening, he informed him that the master had got a new way of doing sums and working questions; for, instead of the numerical figures commonly used in arithmetic, he employed the letters of the alphabet. This novelty excited the curiosity of the youthful navigator, and he questioned his brother very closely about the matter; who, however, did not seem to understand much about the process, and could not tell how the thing was done. But the

master, he said, had a book, which told all about it. This served to inflame his curiosity ; and he asked his brother whether he could not borrow the book of the master and bring it home, so that he might get a sight at it. (It should be remembered that, at this time, mathematical books of all sorts were scarce in this country. In the present multitude of elementary works on the subject, we can hardly conceive of the dearth that then prevailed). The book was obtained. It was the first glance that he had ever had at algebra. "And that night," said he, "I did not close my eyes." He read it, and read it again, and mastered its contents, and copied it out from beginning to end. Subsequently he got hold of a volume of the Philosophical Transactions of the Royal Society of London, which he treated pretty much in the same summary way, making a very full and minute abstract of all the mathematical papers contained in it; and this course he pursued with the whole of that voluminous work. He was too poor to purchase books, and this was the only mode of getting at their results, and having them constantly at hand for consultation. These manuscripts, written in his small, neat hand, and filling several folio volumes, are now in his library, and, in my opinion, are the most curious and precious part of that large and valuable collection.

I have more than once heard him speak in the most grateful manner,—and he repeated it the last time that I saw him,—of the kindness of those friends in Salem who aided him in his early studies by the loan

of their books. He named particularly the late eminent Dr. Prince,* the pastor of the First Church, who gave him free access to his library; and he likewise mentioned a society of gentlemen who had a private collection of their own. The manner in which these latter books came into the country, is so remarkable, that I am happy to be able to relate it in Dr. Bowditch's own words, as contained in his last Will. The extract is as follows:—

“*Item.* It is well known, that the valuable scientific library of the celebrated Dr. Richard Kirwan was, during the revolutionary war, captured in the British Channel, on its way to Ireland, by a Beverly privateer; and that, by the liberal and enlightened views of the owners of the vessel, the library thus captured was sold

* It is gratifying to find the clergy, the scientific Dr. Prince, and the learned Dr. Bentley, the earliest encouragers of the precocious powers of the American mathematician. It has always been so. The Christian clergy have, from the beginning down to this day, not only been themselves the most learned men of their times, but have always been the fosterers of early talent, and the patrons of unfriended genius. They are the natural, the appropriate guardians of our seminaries of learning.

Why is it that the clergy have, of late years, been excluded from their places in the Corporation of Harvard College? But a short time since, from 1818 to 1828, they had *three* members there out of *seven*. They now have but *one*. Has it been proved that they are incompetent, in any respect, to act as its guardians, or that they can exert a less influence in favor of that institution with the community? The Corporation now consists of four members of the legal profession, two merchants, and one clergyman. Is this distribution equal? Is it right? Is it expedient?

at a very low rate; and in this manner was laid the foundation upon which have since been successively established The Philosophical Library, so called, and the present Salem Athenæum. Thus, in early life, I found near me a better collection of philosophical and scientific works than could be found in any other part of the United States nearer than Philadelphia. And by the kindness of its proprietors I was permitted freely to take books from that library and to consult and study them at pleasure. This inestimable advantage has made me deeply a debtor to the Salem Athenæum; and I do therefore give to that Institution the sum of one thousand dollars, the income thereof to be for ever applied to the promotion of its objects and the extension of its usefulness."

I have two remarks to make on this singularly interesting extract. In the first place, it seems to me there was something like a special providence in the capture of that library, consisting of such a peculiar class of books, by a Beverly vessel, and its being brought into the port of Salem rather than any other port in the United States. Here was apparent design, the fitting of means to ends. The books came exactly to the place where they were wanted; to the only place, probably, in the country where they were wanted. They came, too, at the right time, just in season to be used by the person who could make the best possible use of them, and to whom they were, above all computation, valuable and necessary. If this be not an act of Providence, I hardly know what is.

The good Dr. Kirwan* mourned, no doubt, over the loss of his books, and not least of all that they had become so utterly misplaced and useless. He probably thought that the vessel which contained them might as well have been wrecked on the coast of Africa, and the leaves of his philosophical works employed to adorn the heads and persons of the Caffres and Hottentots, a use to which we are told "The Practical Navigator" was once put by the inhabitants of one of the South Sea islands.† But had the learned philosopher known that his lost library had supplied the intellectual food for the growth of one of the greatest scientific men of his age, he might, perhaps, have become reconciled to his loss.

My other remark is, that this item in his Will is an indication of a very prominent feature in his character, namely, his grateful and generous spirit. Dr. Bowditch never forgot a favor; length of time did not obliterate it from his memory. The kindness shown him when a

* The reverend Richard Kirwan was a native of Ireland, and was distinguished for his attainments in mineralogy and chemistry. His principal work was his *Elements of Mineralogy*, published in 1784. He died in 1812.

† "It happened that among the few articles saved from the ship, [the whale-ship *Mentor*, of New Bedford] was a copy of 'Bowditch's Navigator;' an article of as little use as we can conceive any one thing to have been at that place. But the ingenuity of the females, who also have their passion for ornaments, tore out the leaves of the book, and making them into little rolls of the size of one's finger, wore them in their ears, instead of the tufts of grass which they usually employed to give additional attractions to their native charms." *American Quarterly Review of Holden's Narrative*, Vol. XX. p. 25.

poor boy he remembers and repays by a liberal legacy. The Salem Marine Society, a mutual charitable institution, which had aided his father in his straits by the small annual stipend of fifteen dollars, he repays, and wipes off the obligation, though not his sense of the benefit, by a similar bequest of a thousand dollars.* And the East India Marine Society, whose peculiar and splendid collection of curiosities is so well known, receives a legacy of the same amount.† And let it be

* Dr. Bowditch remembered, too, the load of wood which annually, when the wintry weather came on, was dropped, without a word being spoken, at his sister's door. He never doubted that it came from the Salem Marine Society. Accordingly, he says in his Will,—

“*Item.* Whereas several of my relatives have heretofore been members of that excellent institution, The Marine Society, at Salem, some of whom have received the benefit of its charity fund, under circumstances entitling it to my grateful remembrance, I do now give to that institution the sum of one thousand dollars, the income thereof to be for ever applied in aid of its charitable objects and purposes.”

† Dr. Bowditch was elected President of the East India Marine Society in 1820, and held that office until he left Salem, three years afterwards. He entered upon his duties with his usual zeal and energy, and it was by his indefatigable exertions that the Society, with its splendid Museum, was renovated and restored. It had been suffered, in the course of time, by the death and removal of the members, to fall into decay. But Dr. Bowditch revived it, by going round personally and calling upon all the young men that were eligible, and persuading them to join it. In this way, in the course of two years, thirty or forty active and efficient members were added. It was under his Presidency, too, and by his encouragement, that the valuable catalogue of the Museum was made by Dr. Bass, now Librarian of the Boston Athenæum. He remembers that Society in his Will as follows:—

“*Item.* Whereas the Salem East India Marine Society, of which I was formerly President, and in which I have always felt a deep interest,

remembered that these were not the donations of a rich man. He was far from being one. These three legacies constituted one tenth part of his whole personal property. Others sometimes give to such institutions from their abundance—he from his comparative penury. Let the deed be an example and an incitement to our wealthy men!

Had his means permitted, he would gladly have remembered, in the same way, institutions of a similar character in this place. I know that his heart overflowed with affection and gratitude for the kindness which he had received in this city of his adoption. He told me, in his last illness, that he had been very kindly treated here—far above his deserts. “My services,” he added, “have been very amply remunerated;” and I know that the motive which induced him to select the objects of his bounty in his native place rather than in this town, was the well-known fact that his legacies would go farther and do much more good there than here. He remembered, too, that there were fewer persons there than here who could afford to make bequests of this sort; and he likewise felt well assured

as an institution highly creditable to the Commonwealth, possessing a museum of a very rare and peculiar character, collected from distant countries, and affording a proof alike of the enterprise, taste, and liberality of such of the citizens of Salem as have followed a sea-faring life, I do now give to that institution the sum of one thousand dollars, the income thereof to be for ever applied to the promotion of the objects for which it was established.”

that our rich men were as willing as they were able to take care of our literary and charitable institutions.

Dr. Bowditch combined, in a very remarkable degree, qualities and habits of mind which are usually considered incompatible and hostile. He was a contemplative, recluse student, and, at the same time, an active, public man. He lived habitually among the stars, and yet, I doubt not, he seemed to many never to raise his eyes from the earth. He was a profound philosopher, and, at the same time, a shrewd, practical man, and one of the most skilful of financiers. Judging from his published works, you would suppose that he could have no taste nor time for business or the world; and judging from the large concerns which he managed, and the vast funds of which he had the supervision,—involving the most complex calculations and the most minute details,—you would say that he could have no taste nor time for study. His example is a conclusive proof and striking illustration of the fact, that there is no inherent, essential, necessary incompatibility between speculation and practice—that there need be no divorce between philosophy and business. The man most deeply engaged in affairs need not be cut off from the higher pursuits of intellectual culture; and the scholar need not be incapacitated by his studies from understanding and engaging in the practical details of common life. In fact, they should be blended in order to make up the full, complete man. Contemplation should be always united with action. This was the doctrine and

the practice of the great father of inductive philosophy, as well as of this his illustrious pupil. "That," says Lord Bacon, "will indeed dignify and exalt knowledge, if contemplation and action may be more nearly and strongly conjoined and united together than they have been,—a conjunction like unto that of the two highest planets, Saturn, the planet of rest and contemplation, and Jupiter, the planet of civil society and action." And speaking of himself in another place, he says, "We judge also that mankind may conceive some hopes from our example; which we offer not by way of ostentation, but because it may be useful. If any one therefore should despair, let him consider a man as much employed in civil affairs as any other of his age,—a man of no great share of health, who must therefore have lost much time,—and yet, in this undertaking, he is the first that leads the way, unassisted by any mortal, and steadfastly entering the true path, that was absolutely untrod before, and submitting his mind to things, may somewhat have advanced the design."

In the management of all his affairs and transactions Dr. Bowditch was a man of great order and system, and he required it of all with whom he had to do, or over whom he exercised any control. He considered that there was a sort of moral virtue in this, and he could not tolerate any thing like negligence or irregularity. He doubtless had himself acquired this habit from the nature of his favorite study, which demands the undivided attention of the mind, and is peculiarly suited

to form habits of exactness and precision. He felt, too, that it was by a strict and undeviating adherence to order and system, that he had been enabled to accomplish so much in life, to unite the scholar with the financier, the speculative with the practical man. It may have been thought by some, that he carried this love of order to an extreme, and sometimes visited too harshly the deviations from the straight line of his directions. But he felt assured that it was the way to effect the most work and do the greatest good; he knew that the habit could be easily formed in a short time, and that it would then approve and recommend itself; and therefore he would admit of no apology for infractions of his rules.

In the common sense of the word, Dr. Bowditch would not be called a public man, although I have ventured to call him so; for though he twice held a seat in the Executive Council of this State, under the administrations of Governors Strong and Brooks,* yet he had no taste for public life, no ambition for political honors. He could not be drawn from "the still air of delightful studies" to mingle in the turmoil and strife of politics. And yet he was a true-hearted and sound patriot, and not a whit the less so for not being a noisy one. He loved his country, and prized her peculiar institu-

* He was a counsellor in 1815 and 1816, the last of Governor Strong's and the first of Governor Brooks's administration.

tions. He felt a deep interest in the welfare and honor of his native State, and would do any thing to maintain the supremacy of the laws, and preserve the peace and order of the community.—He had a remarkably sound and sober mind, good sense being one of its most prominent qualities. Accordingly, he could have no sympathy with those ardent and benevolent reformers who would jumble society into its original elements and bring back ancient chaos again, in order to get a chance to try their hand at making the very best possible commonwealth out of the fragments.* No. He valued the lessons of experience, and prized the gathered wisdom of past ages. He had faith in other men's intelligence, as well as his own, and trusted in the light that had been reflected from a thousand brilliant minds who had pored and pondered over the great questions of government and civil polity, and given us their results in laws and institutions.

Dr. Bowditch thought, with Governor Winthrop, in his noble apology for himself, that "there is a great mis-

* Sir Walter Scott says, in a letter to his son, then on the continent, "It is possible that you may fall into company with some of those *têtes échauffées*, who are now so common in Germany—men who would pull down the whole political system in order to build it on a better model; a proposal about as wild as that of a man who should propose to change the bridle of a furious horse, and commence his labors by slipping the headstall in the midst of a heath. Prudence, as well as principle, will induce you to avoid this class of politicians, who, I know, are always on the alert to kidnap young men." *Lockhart's Life of Scott*, Vol. V. Ch. 7.

take in the country about liberty. There is a two-fold liberty ; natural, and civil or federal. The first is common to man with beasts and other creatures. By this, man, as he stands in relation to man simply, hath liberty to do what he lists ; it is a liberty to evil as well as to good. This liberty is incompatible and inconsistent with authority, and cannot endure the least restraint of the most just authority. The exercise and maintaining of this liberty makes men grow more evil, and, in time, to be worse than brute beasts: *'omnes sumus licentiâ deteriores.'* This is that great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against, to restrain and subdue it. The other kind I call civil, or federal ; it may also be termed moral, in reference to the covenant between God and man, in the moral law, and the politic covenants and constitutions, amongst men themselves. This liberty is the proper end and object of authority, and cannot subsist without it ; and it is a liberty to that which is good, just, and honest. This liberty you are to stand for, with the hazard not only of your goods, but of your lives, if need be. Whatsoever crosses this is not authority, but a distemper thereof. This liberty is maintained and exercised in a way of subjection to authority." *

The lawless and flagrant assaults upon property and life which have occurred in this country within a few

* Winthrop's History of New England, II. 229.

years past, casting upon its fair name a stain of dishonor, grieved him to the heart, and stirred his spirit within him. Conversing with him about one of the earliest and most wanton and unprovoked of these outrages,—I mean the conflagration of a religious house in this vicinity, inhabited solely by women and children, by a ferocious mob at midnight,—he told me that had he been summoned, or had an opportunity, he would readily have shouldered his musket, and marched to the spot, and stood in defence of that edifice to the last drop of his blood. There was nothing, indeed, that stirred his indignation like oppression.*

Immediately after this outrage, he called on the Catholic bishop in this city, and put into his hands a sum of money to buy clothes for the women and children who had lost every thing in the flames. It is an agreeable circumstance, well worth recording, that as soon as the bishop heard of Dr. Bowditch's illness, he sent and informed the family, that, to prevent his being disturbed, the bell of the cathedral, which is in the vicinity of his house, should not be rung during his illness, although it was the season of Lent, and religious

* "The Ursuline Convent," on Mount Benedict, in Charlestown, about two miles from Boston, was burnt on the night of the 11th of August, 1834. The prosecuting officer of the Commonwealth, indeed, did his duty, in attempting to procure a conviction of the offenders; but the only atonement that was made for this gross outrage upon justice and humanity, was the sacrifice of a scape-offering in the person of a boy, who, after a short imprisonment, was discharged as too poor a victim.

services were going on almost every day. It is pleasant to see kindness thus reciprocated between divergent sects, and the middle wall of separation broken down by the humane and grateful feelings of a common nature.

The blackened walls of that edifice still remain, a standing monument to the shame of this Commonwealth ; which, after receiving from its proprietors an annual tax for its protection, has, to this day, refused to repair the injury and compensate the wrong. Let the legislators of the State look to it. It is not yet too late to make reparation. Till it is done, the pulpit will not cease to lift up its voice against that infamous assault upon religious liberty.

Why is it, my hearers, that all the youthful talent of this country is rushing madly into political life? To how many of these aspirants may we apply, with literal truth, the remark of Lord Bacon, in reference to himself, that "they were born and intended for literature rather than any thing else, and, by a sort of fatality, have been drawn, contrary to the bent of their own genius, into the walks of public life." * Is it not a great mistake, on their part, to suppose that politics is the only or the principal avenue to enduring fame? Is the science of government the only one worth studying, or

* *Ad literas potius quam ad aliud quicquam natus, et ad res gerendas, nescio quo fato, contra genium suum abreptus.*—*De Aug. Sci. Lib. 8, Cap. 3.*

are civil honors the only ones worth aspiring to? It seems to me that the young men of competent abilities among us, who aim at distinction, those certainly who have leisure and property, might quite as securely seek it in the retired and quiet walks of science and literature, as in the bustling and dusty paths of political life. Are the names of Newton and Milton less eminent than those of Chatham and Fox? Do they not stir the spirit as soon? ay, even as soon as those of Marlborough and Wellington? Are Cuvier and La Place names less likely to live than those of the statesmen and marshals of France? Which are the two greatest names in our own annals, the best known and the most honored the world over? First, Washington; then Franklin; and the latter chiefly as a philosopher, from his attainments and discoveries in science.

The example and success of Dr. Bowditch are full of incitement and encouragement to our young men in this particular, and should especially stimulate those who have leisure and fortune to do something to enable our country to take a respectable place in science and letters among the other nations of the earth; so that the stigma shall not adhere to us of being a race of unlettered republicans. Let them look, too, at more than one recent and successful attempt among us in the department of history.* How much may they not

* Mr. Prescott's "History of Ferdinand and Isabella, the Catholic, of Spain," already alluded to, and Mr. George Bancroft's "History of the

accomplish? And into what pleasant fields will they not be led? Into the various departments of natural history, the different walks of exact science, the rich and instructive annals of our own country, and the delightful province of general literature and philosophy. Let them labor in this field, which will reward all their efforts, instead of delving in a stony and sterile soil.*

Let it not be said that I am wandering from my appropriate province in these remarks. I do not thus

United States." These are very important and honorable contributions to the growing literature of our country; and we rejoice that we can claim them as the works of Massachusetts men and sons of our venerable University. Dr. Bowditch had read them both through, and admired them both, and spoke with great delight of the chapter on the Quakers, in the last-mentioned work. But does not Mr. Bancroft, in this chapter, run a little into exaggeration? He is so full of enthusiasm on the subject, that he seems to adopt the views and feelings he describes, and, for the nonce, to be a very Quaker himself. This enthusiasm in behalf of an injured sect is generous and delightful. Yet there are two sides to that Quaker question in America; and a young friend of mine, fully competent for the task from the perseverance and accuracy of his investigations, is about to give us the other side. The ancient Quakers, with all their meekness, were the most foul-mouthed of controversialists. Even Roger Williams, the father of religious toleration, could not endure their outrages and indecencies; and although he would not suffer the civil magistrate to trouble them, yet he did not spare them the galling chastisement of the tongue and pen.—See his book entitled "*George Fox Digged out of his Burrows*," and Knowles's "*Memoir of Roger Williams*," p. 384, 5.

* "The mind," says Bishop Hall in his Epistle on 'The Pleasure of Study and Contemplation,' "the mind only, that honorable and divine part, is fittest to be employed of those who would reach to the highest perfection of men, and be more than the most. And what work is there of the mind but the trade of a scholar—study?"

narrow the circle of my professional duties. I feel that I am discharging my duty as a Christian minister, if, by any thing I can say, I can induce a young man to cultivate the high powers which God has given him, and devote them to the increase of knowledge, thereby enriching his own mind, and at the same time fostering a healthy spirit and diffusing a wholesome taste through the community.* I have no fear that the path of politics will be deserted, or that the republic will suffer detriment from the absence of candidates for its offices and emoluments. Alas! these will always be too attractive; and what we chiefly need is some counteracting influence, some striking example, like that of Dr. Bowditch, to convince our young men that political life is not the only road to eminence, nor the only adequate and honorable sphere for the exercise and display of their talents. For affording us this evidence, his memory deserves to be honored, and his name to be held in everlasting remembrance.

Dr. Bowditch was a remarkably domestic man. His affections clustered around his own fireside, and found

* "If the invention of the ship," says Lord Bacon, "was thought so noble, which carrieth riches and commodities from place to place, and consociateth the most remote regions in participation of their fruits, how much more are letters to be magnified, which, as ships, pass through the vast seas of time, and make ages so distant participate of the wisdom, illuminations and inventions, the one of the other."

"The ink of the doctors and the blood of the martyrs" says another, "are of equal price."

their most delightful exercise in his "family of love," as he called it in almost his last moments. His attachment to home and to its calm and simple pleasures was, indeed, one of the most beautiful traits in his character, and one which his children and friends will look back upon with the greatest satisfaction. As Sir Thomas More says of himself, "he devoted the little time which he could spare from his avocations abroad to his family, and spent it in little innocent and endearing conversations with his wife and children; which, though some might think them trifling amusements, he placed among the necessary duties and business of life; it being incumbent on every one to make himself as agreeable as possible to those whom nature has made, or he himself has singled out for, his companions in life."*

His time was divided between his office and his house; and that must have been a strong attraction, indeed, that could draw him into company.† When at

* "Dum foris totum ferme diem aliis impertior, reliquum meis, relinquo mihi, hoc est literis, nihil. Nempe, reverso domum, cum uxore fabulandum est, garriendum cum liberis, colloquendum cum ministris. Quæ ego omnia inter negotia numero, quando fieri necesse est, (necesse est autem nisi velis esse domi tuæ peregrinus), et danda omnino opera est, ut quos vitæ tuæ comites aut natura providit, aut fecit casus, aut ipse delegisti, his ut te quam jucundissimum compares."—*Preface to the Utopia*.

† If any one would know "how a day should be spent," let him read Bishop Hall's delightful Epistle on that subject. Among other excellent things, he says, "Sweet is the destiny of all trades, whether of the brows, or of the mind. God never allowed any man to do nothing. How miserable is the condition of those men, which spend the time as if it

home, his time was spent in his library, which he loved to have considered as the family parlor. By very early rising, in winter two hours before the light, "long ere the sound of any bell awoke men to labor or to devotion," and "in summer," like Milton, "as oft with the bird that first rises or not much tardier," he was enabled to accomplish much before others were stirring. "To these morning studies," he used to say, "I am indebted for all my mathematics."* After taking his evening walk he was again always to be found in the library, pursuing the same attractive studies, but ready and glad, at the entrance of any visiter, to throw aside his book, unbend his mind, and indulge in all the gayeties of a light-hearted conversation.†

were given them, and not lent; as if hours were waste creatures, and such as never should be accounted for; as if God would take this for a good bill of reckoning: *Item*, spent upon my pleasures forty years! These men shall once find, that no blood can privilege idleness, and that nothing is more precious to God than that which they desire to cast away—time."

* He might literally apply to himself the apology of the great Roman orator, "Quare quis tandem me reprehendat, aut quis mihi jure succenseat, si quantum cæteris ad suas res obeundas, quantum ad festos dies ludorum celebrandos, quantum ad alias voluptates, et *ad ipsam requiem animi et corporis* conceditur temporis; quantum alii tribuunt tempestivis conviviis; quantum denique alexæ, quantum pilæ; tantum mihi egomet ad hæc studia recolenda sumpsero?"

† "Before my meals and after," says Bishop Hall, in the Epistle just referred to, "I let myself loose from all thoughts, and now would forget that I had ever studied. Company, discourse, recreations, are now seasonable and welcome. After my latter meal, my thoughts are slight. And now the evening is come, no tradesman doth more carefully take in

There was nothing that he seemed to enjoy more than this free interchange of thought on all subjects of common interest. At such times the mathematician, the astronomer, the man of science, disappeared, and he presented himself as the frank, easy, familiar friend. One could hardly believe that this agreeable, fascinating companion, who talked so affably and pleasantly on all the topics of the day, and joined so heartily in the quiet mirth and the loud laugh, could really be the great mathematician who had expounded the mechanism of the heavens, and taken his place with Newton, and Leibnitz, and La Place, among the great proficient in exact science. To hear him talk, you would never have suspected that he knew any thing about science, or cared any thing about it. In this respect he resembled his great Scottish contemporary, who has delighted the whole world by his writings. You might have visited him in that library from one year's end to another, and yet, if you or some other visiter did not introduce the subject, I venture to say that not one word on mathematics would cross his lips. He had no pedantry of any kind. Never did I meet with a scientific or literary man so entirely devoid of all cant and pretension. In conversation he had the simplicity and playfulness and unaffected manners of a child. His own remarks "seem-

his wares, clear his shopboard, and shut his windows, than I would shut up my thoughts and clear my mind. That student shall live miserably, which, like a camel, lies down under his burden."

ed rather to escape from his mind than to be produced by it." He laughed heartily, and rubbed his hands, and jumped up, when an observation was made that greatly pleased him, because it was natural for him so to do, and he had never been schooled into the conventional proprieties of artificial life, nor been accustomed to conceal or stifle any of the innocent impulses of his nature.*

Who that once enjoyed the privilege of visiting him

* Dr. Bowditch used to relate a little anecdote concerning himself, which so strongly and beautifully illustrates the perfect naturalness of his character, that I will venture to subjoin it in a note.

It will be recollected, that in the year 1824, when General Lafayette, in his progress through the country, among other places, visited Boston, the mayoralty of the city was filled by the Honorable JOSIAH QUINCY. Dr. Bowditch, in common with all the world, had a curiosity to behold the entrance of the nation's guest into the city; and accordingly accepted an invitation from a friend, whose house was in Colonnade Row, to take a station on his balcony. But finding that the chariot wheels tarried, and the General delayed his coming, he thought that he should have time to go down to his office to transact a little business, and return in season for the spectacle. But, in the mean time, the procession had arrived and passed on, and was fast advancing to State street. He concluded, therefore, to wait where he was, and, in order to get a nearer and better view, took his stand on the steps of the United States' Bank. On the appearance of the barouche in which Lafayette was seated, Dr. Bowditch remarked that he was glad to see Mr. Quincy at his side; he was the proper man for that place, being the son of one of the earliest and best of the patriots of the Revolution. "As the shout of the multitude rose unto heaven," he said, "I know not how it happened, but I could not keep my place; my hat would not stay on my head, nor could I hold my tongue. And, to my astonishment, I found myself, all at once, in the midst of the crowd by the side of the chariot, and shouting with the rest at the top of my voice." The President of the University recollects distinctly seeing him in the position and attitude thus described.

in that library, can ever forget the scene? Methinks I see him now, in my mind's eye, the venerable man, sitting there close by his old-fashioned blazing wood fire, bending over his favorite little desk, looking like one of the old philosophers, with his silvery hair, and noble forehead, and beaming eye, and benign countenance; whilst all around him are ranged the depositories of the wisdom and science of departed sages and philosophers, who seem to look down upon him benignantly from their quiet places, and spontaneously and silently to give forth to him their instructions. On entering this, the noblest repository of scientific works in the country, I almost fancy I hear him saying with Heinsius, the keeper of the library at Leyden, "I no sooner come into my library, than I bolt the door after me, excluding ambition, avarice, and all such vices; and, in the very lap of eternity, amidst so many divine souls, I take my seat with so lofty a spirit and such sweet content, that I pity all the great and rich who know not this happiness." * If it be possible, let that library be kept together as a memorial of its founder.

At first sight there may seem something ludicrous and puerile in this grave philosopher and calculator, this votary of abstract science, huzzaying in a mixed crowd on a city's holiday. But to me it seems a most natural and beautiful expression of his simplicity, his self-forgetfulness, his utter unconsciousness of greatness, his generous sympathy with the people, and his grateful and ardent patriotism. This little incident cannot fail to raise him in the estimation of every right-minded and single-hearted man.

* "Libraries are the shrines where all the relics of the ancient saints,

It may here be remarked, that although mathematics was his chief and favorite pursuit, Dr. Bowditch still had a taste and love for general literature. He was fond of Shakspeare, and remembered and could repeat whole passages from his plays. He loved poetry, particularly the poetry of Burns and our own Bryant and Sprague.* Many of his favorite pieces he not only had by heart, but also had them written down, for convenience' sake, on the

full of true virtue, and that without delusion or imposture, are preserved and reposed."—*Lord Bacon's Advancement of Learning*.

"For him was lever han at his beddes head
A twenty bokes, clothed in black or red,
Of Aristotle or his philosophy,
Than robes riche, or fidel, or sautrie.
And all that he might of his friends hente,
On bokes and on lerning he it spente."—*Chaucer*.

* One of Dr. Bowditch's favorite pieces, which he had often upon his lips, was that exquisite gem of Charles Sprague's, entitled "The Winged Worshippers; addressed to two Swallows, that flew into a Church during religious service," beginning as follows:—

"Gay, guiltless pair,
What seek ye from the fields of heaven?
Ye have no need of prayer,
Ye have no sins to be forgiven."

What has become of the author of the splendid Ode on Shakspeare? Is he lost for ever to the Muses, and are we to have nothing more from his sweet reed? Will he not at least collect his poems into a volume for the world's delight?—"A bird that can and will not sing—"

On the appearance of Hilliard and Gray's beautiful edition of Milton's Poetical Works, Dr. Bowditch purchased a copy, and soon after said to one of the firm, Mr. James Brown, "I thank you for publishing that edition, for you have led me to read Milton through once more with increased delight."

covers of his mathematical common-place book. I recollect, among others, thus copied off, "The Cotter's Saturday Night," a selection which evinced at the same time his good feeling and his good taste. I also recollect observing on his copy of Newton's Principia many commendatory verses on Newton, selected from Voltaire and other French poets.

But I must hasten on to speak, as briefly and comprehensively as I can, of what is the most important part of every man—namely, his moral and religious character—the qualities of his heart, and his principles of action.

Dr. Bowditch was a man of unsullied purity, the most rigid integrity, and the most uncompromising principle. Through life, truth seems to have been at once the great object of his pursuit, and his ruling principle of action. "FOLLOW TRUTH," might have been the motto on his escutcheon. "*Truth! Truth! Truth!*" were among his last words to one whom he dearly loved. He was himself perfectly transparent. A child could see through him.* There was no opaqueness in

* Dr. Bowditch was perfectly fair and just in the estimate which he formed of his own capacities and gifts. He did not, on the one hand, overrate his talents; nor, on the other hand, did he, as some do, with a sort of back-handed humility, purposely undervalue his powers, in order to enjoy the pleasure of being contradicted by those about him and told that he was really a much greater man than he seemed willing to admit. As an illustration of this, let me mention a little conversation of his. "People," said he, "are very kind and polite, in mentioning me in the same breath with La Place, and blending my name with his. But they

his heart, any more than in his intellect. It was as clear as crystal, and the rays of moral truth were transmitted through it without being refracted or tinged. In all his intercourse and transactions he was remarkably frank and candid. He revealed himself entirely. He had no secrets. He kept nothing back, for he had nothing to conceal. He lived openly, and talked freely, of himself, and of his doings, and of every thing that was uppermost in his mind. He never hesitated to speak out what he thought on all subjects, public and private, and he avowed his opinions of men and things with the utmost freedom and unconcern. It seemed to me that he never had the fear of man before his eyes, and that it never checked, in the least, the free and full utterance of his sentiments.

He was a singularly modest man. He made no pretensions himself, and there was nothing that he so much despised in others.* He was remarkably simple

mistake both me and him; we are very different men. I trust I understand his works, and can supply his deficiencies, and correct his errors, and render his book more intelligible, and record the successive advancements of the science, and perhaps append some improvements. But La Place was a genius, a discoverer, an inventor. And yet I hope I know as much about mathematics as Playfair!"

* As an illustration of Dr. Bowditch's remarkable modesty and simplicity of character, I relate the following little incident, for which I am indebted to JOHN R. ADAM, Esq., one of those who were favored with his friendship and confidence. He tells me that, in the year 1811, the Hon. Walter Folger, of Nantucket, a self-educated man, and quite eminent as a mathematician, and highly respectable in every point of

in all his manners and intercourse with the world. He put on no airs and assumed no superiority on the ground of his intellectual attainments, but put himself on a level with every one with whom he had any concern. He revered integrity and truth wherever he found them, in whatever condition in life. He felt and showed no respect for mere wealth or rank. He fearlessly rebuked, to his face, the mean and purse-proud nabob, and "condescended to men of low estate."

Dr. Bowditch was a truly conscientious man. He was always true to his moral as well as intellectual convictions, and followed them whithersoever they led. He had great faith in the rectitude of his moral perceptions, and in the primary decisions of his own judgment and moral sense ; and he carried them forth and acted

view, having been successively a judge of the Common Pleas, a senator in the Legislature of this State, and a member of Congress, came to Boston, and expressed a desire to see Mr. Bowditch. Mr. Adan accordingly accompanied him to Salem. Mr. Folger immediately proceeded alone to Mr. Bowditch's house, and knocked at the door, which was opened by Mr. Bowditch himself, when the following conversation ensued. *Folger*. "Is Mr. Bowditch at home?" *Bowditch*. "Yes, sir, that is my name." *F*. "But I wish to see Mr. Bowditch, the astronomer and mathematician." *B*. "Well, sir, folks sometimes call *me* by those names." *F*. "My name, sir, is Walter Folger, of Nantucket. I have long corresponded with Mr. Bowditch the mathematician, and I want to see him." *B*. "I am the very person, then, and I am very happy to see you. Walk in." *F*. "Well, upon my word, sir, I did not expect to find my correspondent so young a person. I thought I should see an older head upon those shoulders." He went in, and had a most delightful interview. Mr. B. was at this time thirty-eight years old.

them out instantly. The word followed the thought, and the deed the feeling, with the rapidity of lightning. This straight-forwardness and frankness were among the secret causes of the remarkable influence which he confessedly exercised over the minds and judgments of others. By his honesty, as well as by his resoluteness and decision, he was the main-spring of every thing with which he was connected. By this moral influence he controlled and swayed all men with whom he was associated. As Ben Jonson says of Lord Bacon, "*he commanded where he spoke.*" *

Dr. Bowditch was a man of ardent natural feelings, and of an impetuous temperament. He was strong in his attachment to men and to opinions, and was not easily turned from any course of speculation or action, which he had once satisfied himself was right, wise and good. At the same time, he always kept his mind open to evidence; and if you brought before him new facts and arguments, he would reconsider the subject,—

* The Hon. SAMUEL T. ARMSTRONG, formerly Lieutenant Governor of the Commonwealth, and under whose administration, as Mayor of the City, the iron fence round the Common was undertaken and completed, has told me the following anecdote, which illustrates Dr. Bowditch's decision of character. He was standing at the bottom of the Common one day, conversing with Dr. Bowditch, and, among other things, mentioned the obstacles that had been thrown in his way in attempting to carry the mall through the burying-ground. "Sir," said Dr. Bowditch, "it depends entirely upon you. If you say '*Volo*,' it will go. If you say '*Nolo*,' it won't." "I did not exactly understand his Latin words," said the Mayor, "but I knew what he meant, and I acted accordingly." He said "*Volo*," and the thing was done.

deliberately, not hastily,—and *the next day*, perhaps, would tell you that you were in the right, and that he had altered his mind. He was sometimes quick, warm, and vehement in expressing his disapprobation of the character or conduct of an individual, particularly if he thought that the person had practised anything like duplicity or fraud. In such cases, his indignation was absolutely scorching and withering. But he never cherished any personal resentments in his bosom. He did not let the sun go down upon his wrath. His anger was like a cloud, which passes over the disk of the moon, and leaves it as mild and clear as before ; or, as the judicious Hooker's was represented to be, "like a vial of clear water, which, when shook, beads at the top, but instantly subsides, without any soil or sediment of uncharitableness."

Let me relate an incident illustrative of this remarkable trait in his character. Dr. Bowditch had been preparing a plan of the town of Salem, which he intended soon to publish. It had been the fruit of much labor and care. By some means or other, an individual in the town had surreptitiously got possession of it, and had the audacity to issue proposals to publish it as his own. This was too much for Dr. Bowditch to bear. He instantly went to the person, and burst out in the following strain : "You villain ! how dare you do this ? What do you mean by it ? If you presume to proceed any farther in this business, I will prosecute you to the utmost extent of the

law." The poor fellow cowered before the storm of his indignation, and was silent; for his wrath was terrible. Dr. Bowditch went home, and slept on it; and the next day, hearing from some authentic source that the man was extremely poor, and had probably been driven by the necessities of his family to commit this audacious plagiarism, his feelings were touched, his heart relented, his anger melted away like wax. He went to him again, and said, "Sir, you did very wrong, and you know it, to appropriate to your own use and benefit the fruit of my labors. But I understand you are poor, and have a family to support. I feel for you, and will help you. That plan is unfinished, and contains errors that would have disgraced you and me had it been published in the state in which you found it. I'll tell you what I will do. I will finish the plan; I will correct the errors; and then you shall publish it for your own benefit, and I will head the subscription list with my name."

What a sublime, noble, Christian spirit was there manifested! This was really overcoming evil with good, and pouring coals of fire upon the poor man's head: The natural feeling of resentment, which God has implanted within all bosoms for our protection against sudden assault and injury, was overruled and conquered by the higher, the sovereign principle of conscience.*

* Compare Bishop Butler's admirable sermons on "Human Nature" and "Resentment," in which this subject is handled in a masterly man-

I ought to have mentioned, in an earlier part of this discourse, that Dr. Bowditch was, in all his habits of life, a very regular and temperate man. He never tasted any wine till the age of thirty-five.* He approved the remarkable changes which have been effected in the customs of society, within a few years, by "The Temperance Reform," and he heartily rejoiced in the success of that good cause. God bless it and speed it! and give its advocates discretion and sobriety as well as courage and zeal! If they would crush the serpent, they must have the wisdom of the serpent and the harmlessness of the dove.

I hope I may be pardoned in now mentioning a circumstance, known probably only to myself, and which, though of a personal nature, I venture to relate, both in discharge of the debt of gratitude which I owe to his memory, and as a very striking illustration of two traits in his character—his independence, and the strength and the constancy of his attachments. At an early stage in my ministry in this place, some twelve years

ner by the prince of ethical writers. Why is it that we hear, in these days, the pernicious sentiment avowed and inculcated, that we are to follow impulse and feeling rather than reason and principle? So thought not those great lights of philosophy, Samuel Butler and John Locke.

* During the latter years of his life Dr. Bowditch was accustomed to drink two glasses of wine a day, one after dinner, and the other in the evening. This he called his "certain quantity." If he ever exceeded this, which was seldom or never, he classed the excess, in his mathematical phrase, among "the uncertain quantities."

ago,—at one of those periods of discouragement and despondency through which every young and inexperienced minister is called to pass, particularly in a large city like this, and which are calculated to cower and crush the spirit of every one who has not nerves of steel and a heart of flint,—at that trying moment Dr. Bowditch stood by me firm as a rock. He assured me of his confidence, his approbation, and his firm adherence. “Never mind it,” said he, “go on and do your duty, and be not anxious about the result. I will stand by you to the last.” These few words, from *such* a man, were encouraging. They cheered my heart, they nerved my mind, they strengthened my hands, they enabled me to go forward without fear. I felt as though I had Atlas under me, shoring me up.* This assurance, too, was entirely voluntary and unsought; and only a few months before his death he again alluded to the subject, commended the quiet and steady course which I had pursued, and congratulated me on the result in the peaceful and prosperous condition of the parish.

No one has ever before heard me, in public or private, allude to this subject. For I am not one of those who tell their griefs and sue for sympathy. I appeal to you, my faithful parishioners, whether you have ever heard me lisp a syllable of complaint on this point. I

* “ _____ Atlas,
 _____ æthereum qui fert cervicibus axem.”

kept my feelings to myself ; and I now speak thus publicly of the matter, as a mere incident in the annals of the parish, and with no feeling but that of gratitude to the memory of my independent and unflinching friend.*

* Next to the inestimable service of parental guidance and instruction, I have always considered this the greatest favor ever rendered to me in the whole course of my life, with the single exception of the priceless benefit conferred on me by him who was the benefactor of my youthful mind, and first imbued it with a love of good learning. It gives me pleasure thus to acknowledge the debt which I owe to my early instructor, B. A. GOULD, Esq. (for fourteen years, from 1814 to 1828, the accomplished and successful Master of the Boston Latin School) to whom I can in literal truth apply the words in which Cicero speaks of his preceptor, Licinius Archias :—"Si quid est in me ingenii, quod sentio quam sit exiguum ; aut si qua exercitatio dicendi, in quâ me non infitior mediocriter esse versatum ; aut si hujusce rei ratio aliqua, ab optimarum artium studiis ac disciplinâ profecta, a quâ ego nullum confiteor ætatis meæ tempus abhorruisse ; earum rerum omnium vel in primis hic A. Licinius fructum a me repetere prope suo jure debet. Nam quoad longissimè potest mens mea respicere spatium præteriti temporis, et pueritiæ memoriam recordari ultimam, inde usque repetens, hunc video mihi principem et ad suscipiendam et ad ingrediendam rationem horum studiorum extitisse."

When, in the year 1828, certain measures and occurrences took place, in connection with the College, one in particular of a very painful nature, my views and feelings were probably as strong, and as strongly expressed, as those of any person in the community ; but not more strongly to others than they were to Dr. Bowditch himself. More than once I have had long and warm conversations with him on these points ; and though my views were unaltered, I will bear testimony to the perfect kindness and candor with which he listened to my dissent ; and this is not the only instance in which I have differed from him decidedly, but amicably. When these facts are considered, and it is known that his eulogist has never been his echo nor parasite, it is hoped that the strong terms in which his character has been commended in this Discourse will

In his religious views, Dr. Bowditch was, from examination and conviction, a firm and decided Unitarian. But he had no taste for the polemics or peculiarities of any sect, and did not love to dwell on the distinctive and dividing points of Christian doctrine. His religion was rather an inward sentiment, flowing out into the life, and revealing itself in his character and actions. It was at all times, and at all periods of his life, a controlling and sustaining principle. He confided in the providence and benignity of his Heavenly Father, as revealed by his blessed Son, our Lord, and had the most unshaken confidence in the wisdom and rectitude of all the divine appointments. He looked forward with firm faith to an immortality in the spiritual world.

He said to one, in his last illness, "From my boyhood my mind has been religiously impressed. I never did or could question the existence of a Superintending Being, and that he took an interest in the affairs of men. I have always endeavored to regulate my life in subjection to his will, and studied to bring my mind to an acquiescence in his dispensations ; and now, at its close, I look back with gratitude for the manner in which he has distinguished me, and for the many blessings of my

not be set down to flattery nor to the partiality of friendship. I am not conscious of having overstated or exaggerated anything. I certainly have aimed at drawing a true and just portrait. Those who knew him personally, will judge how far I have succeeded. While writing, I feel all the time as though I heard his voice in my ear—"If you say anything about me, tell the *truth*, the *whole* truth."

lot. I can only say that I am content, that I go willingly, resigned, and satisfied." To another he said, "In my youth I fell in with some young associates who were skeptically disposed, having read the books and imbibed the notions of Voltaire and Paine, and they labored hard to make me of the same way of thinking with themselves. But I battled it with them stoutly, not with the logic of Locke, for I knew nothing about that, but with the logic *here*"—pointing to his breast.

Dr. Bowditch was very familiar with the Scriptures, both of the Old and New Testaments, more so than some professed theologians who make it their especial study. He had read the Bible in his childhood, under the eye of a pious mother, and he loved to quote and repeat the sublime and touching language of Holy Writ. *

* I must always deeply regret, as a Christian minister, believing in the authority and importance of the Christian ordinances, that Dr. Bowditch did not throw the weight of a *public profession* of religion into the scale of Christianity, and thereby satisfy the world, as he had already and amply satisfied his family and his friends, of the strength and reality of his religious faith. The public testimony of such a man, possessed of such a sound, clear, discriminating mind, and of such acute and logical powers, to the truth and worth of our holy religion, would have been invaluable. I believe that he was deterred from doing this solely by his general dislike of *professions* of every kind. He certainly could not have been prevented by shame or the fear of man. He used to say that people must judge of him by what he was and did, and not by what he professed. But yet, is not the profession of Christianity, by an observance of its peculiar ordinance, an act?—and is not the omission of it equally an act?—A sense of duty compels me to say thus much on this subject.

Such, my hearers, had been the life, and such the character of our distinguished fellow-citizen and beloved fellow-worshipper ; and such was he to the last, through all the agonies of a most distressing illness. In the midst of health and usefulness, in the full discharge of the duties of life, and in the full enjoyment of its satisfactions, the summons suddenly comes to him to leave it. And he meets the summons with the utmost equanimity and composure, with the submission of a philosopher and with the resignation of a Christian. He certainly had much to live for—few have more—but he gave up all without repining or complaint. He said he should have liked to live a little longer, to complete his great work, and see his younger children grown up and settled in life. “But I am perfectly happy,” he added, “and ready to go, and entirely resigned to the will of Providence.” He arranged all his affairs, gave his directions with minuteness, and dictated and signed his last will and testament. While his strength permitted, he continued to attend to the necessary affairs of his office, and on the day previous to his death put his name to an important instrument. In the intervals of pain he prepared, as I have already remarked, the remaining copy and corrected the proof sheets of the fourth volume of his great work, the printing of which was nearly finished at the time of his death. It is a little remarkable that the last page that he read was the one thousandth. It was gratifying to him to find that his mind was unenfeebled by disease and pain ; and one

day, after solving one of the hardest problems in the book, he exclaimed, in his enthusiastic way, "I feel that I am Nathaniel Bowditch still—only a little weaker."

He continued, indeed, in all respects, the same man to the last. He did not think that this was the time to put on a new face or assume a new character. His feelings were unaffected, his manners unchanged, by the prospect before him. He seemed to those about him only to be going on a long journey. To the end, he manifested the same cheerfulness, nay pleasantry, which he had when in health, without, however, the least admixture of levity. In his great kindness, he exerted himself to see many friends, every one of whom, I believe, will bear testimony to his calm, serene state of mind. The words which he spoke in those precious interviews they will gather up and treasure in their memory, and will never forget them so long as they live.* She certainly will not, to whom, when on her taking leave of him she had said "Good night," he replied,

* Will the Chief Magistrate of the Commonwealth, will the President of the University, ever forget their interviews with the dying philosopher? The Governor, in his beautiful address to the Academy, on introducing the Resolutions that were passed in honor of their illustrious associate, after briefly describing his interview, alludes, in a very modest and touching manner, to the commendation passed by the departing sage on a recent and most painful act of his executive authority. The Governor should know that the language of Dr. Bowditch is but the expression of the public mind, and that he will be sustained in all his measures to maintain the majesty and supremacy of the laws, and preserve the public order and peace.

"No, my dear, say not 'Good night,' but 'Good morning,' for the next time we meet will be on the morning of the resurrection."

One day, toward the close of his lingering illness, after he had himself given up all hope of recovery, he asked one who stood by him what were the two Greek words which signify "easy death." The word not immediately suggesting itself to the person, and he having mentioned over several phrases and combinations of words, Dr. Bowditch said, "No, you have not got the right word; but you will find it in Pope's Correspondence." The person found the letter, which was the last that Dr. Arbuthnot * wrote to his friend. The conclusion of it is as follows; "A recovery, in my case, and at my age, is impossible. The kindest wish of my friends is euthanasia." On hearing this read, Dr. Bowditch said, "Yes, that is the word, euthanasia. That letter I read forty years ago, and I have not seen it since. It made an impression on my mind which is still fresh. It struck me, at the time I read it, that the good physi-

* Dr. Arbuthnot was an eminent physician and brilliant wit in the time of Queen Anne, the contemporary and friend of Swift and Pope. He died in 1735. Dr. Johnson, in his *Life of Pope*, says of him, "Arbuthnot was a man of great comprehension, skilful in his practice, versed in the sciences, acquainted with ancient literature, and able to animate his mass of knowledge by a bright and active imagination; a scholar, with great brilliance of wit; a wit, who, in the crowd of life, retained and discovered a noble ardor of religious zeal; a man estimable for his learning, amiable for his life, and venerable for his piety."

cian who wrote it would certainly have an easy death. It could not be otherwise. The excellent, the virtuous, must be happy in their death." He afterwards frequently recurred to this subject, and the day previous to his departure, he said, "This is, indeed, euthanasia."

Through the whole of his illness he manifested the same happy and delightful frame of mind. His room did not appear like the chamber of sickness and dissolution. The light of his serene and placid countenance dispelled all gloom, and his cheerful composure robbed death of all its bitterness and anguish. He exemplified in his own case the sentiment so beautifully expressed by Hafiz, the Persian poet, which he loved to repeat:—

"On parents' knees, a naked, new-born child,
Weeping thou sat'st, whilst all around thee smiled;
So live, that sinking in thy last, long sleep,
Calm thou may'st smile, whilst all around thee weep."

He did not wish to see those about him look sad and gloomy. On one occasion he said, "I feel no gloom within me; why should you wear it on your faces?" And then he called for Bryant's Poems, and desired them to read his favorite piece, "The Old Man's Funeral."

"Why weep ye then for him, who, having won
The bound of man's appointed years, at last,
Life's blessings all enjoyed, life's labors done,
Serenely to his final rest has past?"

And then he went on and commented on the remaining lines of the poem, pointing out those which he thought

were descriptive of himself, and modestly disclaiming others that were commendatory, as not belonging to him ; but which all impartial persons would unite in saying were singularly applicable to his character.

On the morning of his death, when his sight was very dim, and his voice almost gone, he called his children around his bedside, and arranging them in the order of age, pointed to and addressed each by name, and said, "You see I can distinguish you all ; and I now give you all my parting blessing. The time is come. Lord, now lettest thou thy servant depart in peace, according to thy word." These were his last words. After this he was heard to whisper, in a scarcely audible tone, the words "pretty, pleasant, beautiful." But it cannot be known, whether he was thinking of his own situation as pleasant, in being thus surrounded at such a time by those he loved, or whether he "snatched a fearful joy" in a glimpse of the spiritual world. Soon after this he quietly breathed away his soul, and departed. "And the end of that man was peace." Such a death alone was wanting to complete such a life and crown and seal such a character.—He died on Friday, the 16th day of March, and I am now pronouncing his eulogy on the last day of his 65th year.*

* The disease of which Dr. Bowditch died was found, by a *post mortem* examination, to be a schirrus in the stomach, a disease of the same type with that which caused the death of Napoleon Buonaparte.

He was buried, as he had lived, privately and without parade or show, on the quiet morning of the last Sabbath.* His funeral was attended only by his family and two others; yet, in the person of the Chief Magistrate, I fancied I saw the Spirit of the Commonwealth doing homage to the talents and virtues of her illustrious son. As the hearse passed along through the silent streets, bearing that precious dust to its last resting-place, the snow-flakes fell upon it, the fit emblems of his purity and worth.† And many a wet eye, here, and in the place of his nativity, and elsewhere, wept for him, and many a heart blessed his memory, and mourned that a friend, and a benefactor, and a good man had departed.

He has built his own monument,‡ more enduring than

For four weeks previous to his death, he could take no solid food, and hardly swallowed any liquid. He suffered, however, but little from hunger, but constantly from thirst; and the only relief or refreshment he could find was in frequently moistening his lips and mouth with cold water. His frame was consequently exceedingly attenuated and his flesh wasted away. At intervals his sufferings were so intense, that, as he said, the body at times triumphed over the spirit; but it was only for a moment; and the spirit resumed again and retained its natural and legitimate sovereignty.

* "Funus, sine imaginibus et pompâ, per laudes ac memoriam virtutum ejus celebre fuit." *Tacitus, Ann. Lib. II. § 73.*

† His body was deposited by the side of his wife's, in his own tomb, under Trinity Church, in Summer Street.

‡ And yet I trust that a material and visible monument will ere long be erected upon one of the beautiful knolls of the Cemetery at Mount Auburn, to remind the stranger and the passer-by of the labors, services and worth of this great and good man. I have an idea and plan of my

marble; and in his splendid scientific name, and in his affectionate and delightful character, has bequeathed to his children the richest legacy. His spirit, I doubt not,

own on this subject, which I will venture to suggest. Let the ship-masters and mates throughout the United States, and all seamen who have actually used the "Practical Navigator," give one dollar each, (those who please may give more) towards the erection of a monument of white marble, in a style of severe and simple grandeur, befitting his character; and let the amount be collected in every seaport by the Chamber of Commerce, the Marine Society, and if neither of these exist, by some Insurance Company, or by the Collector of the port.

Let the monument be a four-sided figure. On one of the faces of the die let there be a few geometrical figures, a circle, a triangle, &c. around a ship in the centre, under full sail, with the American flag flying at the mizzen-peak, and the motto over it, *DIRIGO, I guide*. On the opposite face let there be two books, inscribed *THE PRACTICAL NAVIGATOR*, and *MÉCANIQUE CÉLESTE*. Over the former, let there be a sextant and compass; and over the latter, the planet Saturn, with its rings, and the constellation Ursa Minor with the pole-star. The inscription may be as follows:—

[On the third face.]

NATHANIEL BOWDITCH,
THE AMERICAN PILOT AND MATHEMATICIAN;
THE AUTHOR OF
THE PRACTICAL NAVIGATOR,
THE EXPOUNDER OF
THE MECHANISM OF THE HEAVENS.

[On the opposite face.]

THE SEAMEN OF THE UNITED STATES,
IN GRATEFUL REMEMBRANCE OF
HIS INESTIMABLE SERVICES,
RAISE THIS MONUMENT TO
THEIR GUIDE AND BENEFACTOR.

and *her* spirit, will still continue to influence and guide them. And let them remember the sentiment of the Roman annalist, that "the true way of testifying our respect and love for the departed is not to follow them with an unavailing grief, but to remember their wishes and fulfil their injunctions."* They have the satisfaction of reflecting that their parent lived a happy, an honorable, and a useful life. The sailor traverses the sea more safely by means of his labors, and the widow's and the orphan's treasure is more securely guarded in consequence of his care. He was the Great Pilot who steered all our ships over the ocean; and though dead, he yet liveth, and speaketh, and acteth, in the recorded wisdom of his invaluable book. The world has been the wiser and the happier that he has lived in it.†

* "Non hoc præcipuum amicorum munus est, prosequi defunctum ignavo questu; sed quæ voluerit meminisse, quæ mandaverit exequi."—*Tacitus, Ann. Lib. II. § 71.*

† As soon as the news of Dr. Bowditch's death reached Baltimore, the flags of all the vessels were displayed at half-mast; and the midshipmen attached to the United States Naval School at Gosport, Va., on hearing of the same event, resolved, as a testimony of respect, to wear crape on the left arm for thirty days. Why has not the Secretary of the Navy ordered the flags of our national ships to be lowered in honor of the Great Pilot?

‡ No one can fail to be struck with the remarkable similarity between the circumstances in the life, death and character of Dr. Bowditch and those of Agricola, as described by Tacitus.

"Finis vitæ ejus nobis luctuosus, amicis tristis, extraneis etiam ignotisque non sine curâ fuit. Vulgus quoque, et hic aliud agens populus, et per fora et circulos locuti sunt; nec quisquam, auditâ morte Agricolæ, aut

He has left an example, as I intimated in the beginning of this Discourse, full of instruction and encouragement to the young, and especially to those among them who are struggling with poverty and difficulties. He has shown them that poverty is no dishonor, and need be no hindrance; that the greatest obstacles may be surmounted by persevering industry and an indomitable will. He has shown them to what heights of greatness and glory they may ascend by truth, temperance, and toil. He has proved to them that fame need not be sought for solely in political life; although that is a worthy field, and the country must be served,—and served, too, not by the worst, but by the best men,—not by the factious, the ignorant, the scheming, but by the wisest, the most enlightened, the best accomplished that we have among us; by men who dare to tell the people of their duties as well as of their rights; and who, instead of meanly flattering them for their votes, will boldly speak to them the words of truth and soberness, and point out to them their errors and faults.

lætatus est, aut statim oblitus. Quod si habitum quoque ejus posteri noscere velint, decentior quàm sublimior fuit: nihil metûs in vultu: gratia oris supererat: bonum virum facîle crederes, magnum libenter. Et ipse quidem, quamquam medio in spatio integræ ætatis ereptus, quantum ad gloriam, longissimum ævum peregit. Quippe et vera bona, quæ in virtutibus sita sunt, impleverat. Tu verò felix, Agricola, non vitæ tantum claritate, sed etiam opportunitate mortis: ut perhibent qui interfuerunt novissimis sermonibus tuis, *constans et libens fatum excepisti*.

“Si quis piorum manibus locus; si, ut sapientibus placet, non cum corpore exstinguuntur magnæ animæ; placidè quiescas, nosque, domum

Above all, Dr. Bowditch has left us a most glorious and precious legacy in his example of integrity, love of truth, moral courage, and independence. He has taught the young men here, and the world over, that there is nothing so grand and beautiful as moral principle, nothing so sublime as adherence to truth, and right, and duty, through good report and through evil report. He has, indeed, blessed the world greatly by his science and his practical wisdom; but quite as much, nay, far more, I think, by his upright and manly character. He has taught mankind that reverence for duty, and trust in Providence, and submission to His will, and faith in the rectitude of all His appointments, and a filial reliance upon His love, are sentiments not unworthy nor unbecoming the greatest philosopher.

tuam, ab infirmo desiderio et muliebribus lamentis ad contemplationem virtutum tuarum voces, quas neque lugeri neque plangi fas est: admiratione te potius quam temporalibus laudibus, et, si natura suppetit, æmulatione decoremus. Is verus honos, ea conjunctissimi cujusque pietas. Id filiis quoque præceperim, sic patris memoriam venerari, ut omnia facta dictaque ejus secum revolvant, famamque ac figuram animi magis quàm corporis complectantur. Non quia intercedendum putem imaginibus, quæ marmore aut ære finguntur: sed ut vultus hominum, ita simulacra vultûs imbecilla ac mortalia sunt; forma mentis æterna, quam tenere et exprimere, non per alienam materiam et artem, sed tuis ipse moribus possis. Quidquid ex Agricola amavimus, quidquid mirati sumus, manet mansurumque est in animis hominum, in æternitate temporum, famâ rerum. Nam multos veterum, velut inglorios et ignobiles, oblivio obruet. Agricola, posteritati narratus et traditus, superstes erit."

For this we honor and eulogize him ; not for wealth, title, fortune, those miserable outsides and trappings of humanity, but for the qualities of the inner man, which still live, and will live for ever. He studied the stars on the earth—may he not now be tracking their courses through the heavens ? Long ere this, perhaps, he knows all the beauties and the mysteries of their tangled mazes—has examined the rings of Saturn and the belts of Jupiter, traversed the milky way, and chased the comet through infinity. Methinks I hear his departing and ascending spirit exclaiming, as it wings its flight upwards, in the language of the beautiful hymn:—

“Ye golden lamps of heaven ! farewell,
With all your feeble light :
Farewell, thou ever-changing moon,
Pale empress of the night !

And thou, refulgent orb of day !
In brighter flames arrayed,
My soul, which springs beyond thy sphere,
No more demands thine aid.

Ye stars are but the shining dust
Of my divine abode,
The pavement of those heavenly courts,
Where I shall reign with God.

The Father of eternal light
Shall there his beams display ;
Nor shall one moment's darkness mix
With that unvaried day.

“Many shall commend his understanding ; and so

long as the world endureth, it shall not be blotted out.
His memorial shall not depart away, and his name shall
live from generation to generation.”



See page 20.

APPENDIX.

Some idea of the sensation produced in this community by the decease of Dr. BOWDITCH, may be gathered from the following proceedings of various public bodies, with which he was connected.

THE AMERICAN ACADEMY.

At a special meeting of the American Academy of Arts and Sciences, held March 20th, 1838, the following Resolves were presented by his Excellency Edward Everett, and adopted unanimously by the Fellows of the Academy:—

Whereas it has pleased Divine Providence to remove from this life NATHANIEL BOWDITCH, President of the American Academy of Arts and Sciences, the Fellows of the Academy, at a special meeting called for the purpose of taking due notice of this melancholy event, unanimously adopt the following resolutions, expressive of their feelings on this sorrowful occasion:—

Resolved, That the Fellows of the American Academy of Arts and Sciences entertain the liveliest sense of the exalted talents and extraordinary attainments of their late President, who stood preëminent among the men of science in the United States, and who, by universal consent, has long been regarded as one of the most distinguished mathematicians and astronomers of the age; that we consider his reputation as one of the most precious treasures of our common country; that we deeply deplore his loss in the fullness of his intellectual power; and that we esteem it our sacred duty to cherish his memory.

Resolved, That in addition to the loss which they have sustained, as members of this scientific body, in being deprived of their distinguished associate and head, whose name has for many years conferred honor on their institution, and whose communications

are among the most valuable contents of the volumes of the Academy's Memoirs, the Fellows of the Academy, as members of the community, lament the loss of a friend and fellow-citizen, whose services were of the highest value in the active walks of life;—whose entire influence was given to the cause of good principles;—whose life was a uniform exhibition of the loftiest virtues;—and who, with a firmness and energy which nothing could shake or subdue, devoted himself to the most arduous and important duties, and made the profoundest researches of science subservient to the practical business of life.

Resolved, That the Fellows of the Academy deeply sympathize with the family of their late President in the loss of a faithful, affectionate, and revered parent, and that the officers of the Academy be requested to address to them a letter of respectful condolence.

Resolved, That the officers of the Academy be a committee to procure a bust in marble of the late President, to be placed in the hall of the Academy, and to adopt and carry into execution such other measures as they may deem expedient, in honor of the memory of one, who among living men of science has left few equals.

Resolved, That an attested copy of these resolutions be transmitted by the Corresponding Secretary to the family of the deceased, and to the various learned Societies in Europe and America of which he was a member, and that they be furnished for publication in the papers of the city.

A true copy of record.—Attest,

DANIEL TREADWELL,
Recording Secretary.

Boston, March 21, 1838.

HARVARD UNIVERSITY.

At a special meeting of the President and Fellows of Harvard College, held on the 20th of March, 1838, the following preamble and votes were unanimously adopted :—

This Board having been informed of the death, on the 16th

instant, of the Hon. NATHANIEL BOWDITCH, LL. D., a Fellow of this College, it was thereupon unanimously

Voted, That this Corporation, in common with the friends of science and religion, in this and every land, in which his attainments and virtues were known, lament the loss the world has sustained by the death of one, not more eminent as a philosopher, than honored as a citizen, and beloved as a man ; who fulfilled the duties of a public and private life with an assiduity, an exactness, a fidelity and a felicity seldom equalled, and never excelled ; and who, by combining great simplicity of manners and singleness of purpose, with an integrity, through life, without blemish and without stain, so acquired the confidence of his contemporaries, as to be regarded as the pillar and pride of every Society of which he was an active member ; the effects of which never failed to be seen and acknowledged in its prosperity and success.

This Corporation, in common with all others which have been blessed with his counsels and labors, deem it peculiarly their duty distinctly and gratefully to acknowledge the benefits Harvard College has derived from the extraordinary endowments he possessed, and by which, in the exercise of his characteristic zeal, intelligence and faithfulness, he ever sustained and advanced all its interests.

Voted, That the President be requested to communicate this vote to the family of Dr. Bowditch.

True extract from the records.—Attest,

(Signed)

JAMES WALKER,
Secretary of the Corporation.

YALE COLLEGE:

At a meeting of the President, Professors and Tutors of Yale College, the following resolutions were adopted:—

Resolved, That this faculty have heard, with deep concern, of the death of the Hon. NATHANIEL BOWDITCH, late of Boston ; and that this painful event has bereaved not only his family, but his country and mankind ; especially as he was cut off in the vigor of his faculties, in the maturity of his fame, and in the full course of his usefulness.

Resolved, That we respectfully and feelingly sympathize with the children of the illustrious deceased, whose memory, justly dear to the country which he honored, is cherished still more affectionately by those who were so happy as to call him their father.

Resolved, That a copy of the above resolutions be transmitted to the family of the late Dr. Bowditch, and that the President of the College be requested to affix to it his signature.

In behalf of the Faculty,

(Signed)

JEREMIAH DAY.

THE BOSTON ATHENÆUM.

At the stated Quarterly Meeting of the Trustees of the Boston Athenæum, held April 9th, 1838, the following paper was read, accepted, and ordered to be recorded :—

Since our last meeting, our country has been called to mourn the death of one of its most distinguished men, the late NATHANIEL BOWDITCH.

The connection of the deceased with the Boston Athenæum was so beneficial to this institution, that the Trustees are urged alike by official duty and by private feeling to express their sense of his loss. This institution is deeply indebted to the late Dr. Bowditch for the zeal with which he labored to advance its interests. Finding it weak, he determined, in connection with several other public-spirited individuals, to make it prosper. Their appeals to the munificence of our wealthy citizens were successful, and the resources of the Athenæum were greatly increased. For several years Dr. Bowditch, continuing a member of this Board, aided in the application of the funds which he had done so much to procure, and the high rank which the scientific portion of our library enjoys among similar institutions in the United States, is in a great measure owing to his judgment and exertions.

But Dr. Bowditch has far higher claims to notice. He stood at the head of the scientific men of this country, and no man living has contributed more to his country's reputation. His fame is of the most durable kind, resting on the union of the highest genius with the most practical talent, and the application of both to the

good of his fellow-men. Every American ship crosses the ocean more safely for his labors, and the most eminent mathematicians of Europe have acknowledged him their equal in the highest walks of their science. His last great work ranks with the noblest productions of our age.

But it is not merely the benefactor of this institution, and the illustrious mathematician whose labors have given safety to commerce and reputation to his country, whom we lament. It is one whose whole life was directed to good ends, who combined the greatest energy with the kindest feelings, who was the friend of every good man and every good undertaking, the enemy of oppression, the patron of merit, the warm-hearted champion of truth and virtue. It is the companion, whose simple manners and amiable disposition put every one at ease in his presence, notwithstanding the respect which his genius inspired; and who could turn, apparently without effort, from the profoundest investigations, to take his part with the light-heartedness of a child in the mirth of the social circle. His heart was as tender as his intellect was powerful. His family found him as affectionate as he was wise; he was equally their delight and their pride. They could have no richer inheritance than his character, and nothing but such a character could afford them consolation for such a loss.

Filled with a conviction of the truth of what is here stated, the Trustees desire to express it. Therefore,

Voted, That the Trustees tender their sincere sympathy to the family of the deceased, for the loss of one as estimable in his private as in his public relations; and while they know that no adequate consolation can be afforded under such a calamity, they trust that some may be felt in the contemplation of a life so gloriously spent, and which has left such enduring monuments of excellence in every department, whether of science or of practical utility, to which it has been devoted.

Voted, That the Secretary be instructed to present a copy of the foregoing preamble and resolutions to the family of the deceased.

A true copy from the records.—Attest,

WILLIAM T. ANDREWS, *Secretary*.

THE LIFE OFFICE.

At a meeting of the Board of Control of the Massachusetts Hospital Life Insurance Company, held at the office of said Company, on the 19th day of March, 1838, convened in consequence of the death of the Hon. NATHANIEL BOWDITCH, a Director, and the Actuary of the Company, the following votes were unanimously adopted :—

Voted, That this Board have received, with great grief, the intelligence of the death of their late respected and beloved associate, Nathaniel Bowditch. They feel that in him they individually have lost a friend, the company an officer whose services were invaluable, and the country her citizen most eminent in science. For nearly fifteen years his extraordinary powers and attainments have been successfully devoted to the service of this Company. He took an efficient part in laying the foundation of the Institution. The business for which the Corporation was created, was novel in New England ; at its commencement, he accepted the responsible office of Actuary, which he continued to hold till his death. On this officer, more than any other individual, was devolved the arduous task of devising and organizing a system for conducting the affairs of the Corporation ; and the Board think it not too much to say, that it is to the clearness and simplicity of the regulations then devised and adopted, and the intelligence, fidelity, and inflexible resolution with which they were adhered to and executed by the Actuary, that the Company are mainly indebted for their success, and the public confidence they now enjoy. In reviewing the long connexion of this lamented officer with the affairs of the Institution, they cannot forbear to express their conviction, that his services have preëminently contributed to its present stability and prosperity. This is not a new opinion of the Board. The annual reports of Committees, accepted by this Board in the life-time of the Actuary, bear witness to the high estimation in which they at all times held his services ; and now that his work is ended, they perform a pleasing, though melancholy duty, in repeating and confirming it.

Voted, That while the members of this Board deeply lament

the death of their distinguished associate, they are not unmindful that there are others by whom it will be more acutely felt. To his distressed family they respectfully offer their warmest sympathy in this severe affliction, with which a wise and merciful Providence has seen fit to visit them. They well know that there is no adequate earthly consolation for the loss of such a parent; but they hope some alleviation may be found in the reflection that he lived long enough to perform all the duties of a long life, although not permitted to attain old age; that he has left them a bright example, and a name that will be known and honored throughout the world, so long as virtue and science shall be held in reverence.

Voted, That the Secretary be requested to communicate a copy of the above Votes to the family of the deceased.

True copy from the records.—Attest,

MOSES L. HALE, *Secretary*.

THE CITY OF SALEM.

At a meeting of the City Council of Salem, on Thursday, March 29th, the following Resolutions were unanimously passed in both branches :—

Resolved, That the City Council of the City of Salem have received with deep sorrow the intelligence of the decease of the Hon. NATHANIEL BOWDITCH, LL. D., of Boston, for many years a respected and honored resident of this his native place.

Resolved, That the City Council and the people of the City of Salem will ever cherish in grateful respect the memory of a townsman of singular simplicity, integrity, purity and benevolence of character, attaining from humble life, by his intellectual and moral energy, the highest honors of science, and the respect and gratitude of the community, as a public benefactor.

Resolved, That while the City Council acknowledge, with grateful pride, the honor reflected from his elevated character and pure fame upon the place of his birth, where his mind and habits were formed, and among whose citizens the largest part of his life was passed, and while they sympathize with his family and the whole

community in a loss so deeply felt by all the friends of learning, benevolence, and truth, they earnestly commend to the admiration and imitation of all, especially the young men of his native place, the noble example of active and patient industry, unconquerable perseverance, unbending uprightness and faithfulness in all the relations of life, and ardent love and constant pursuit of knowledge and truth, which were the foundations of a character of such honorable distinction and rare usefulness.

Resolved, That the people of Salem have ever retained a deep interest in the happiness and fame of their late lamented townsman, Dr. Bowditch, since he reluctantly left his native place for a sphere of more extensive usefulness in the metropolis of our Commonwealth; and they now receive and acknowledge with grateful sensibility the evidence of his generous remembrance of his first home in the last days of his life, contained in his liberal bequests to three of the most useful and important Institutions of our City.

Resolved, That as a suitable tribute of respect to the memory of Dr. Bowditch, a public discourse upon his life and character, be delivered in this City, and that a Committee be appointed with authority to make all the necessary arrangements to carry this resolution into effect.*

Resolved, That the Mayor be requested to transmit an attested copy of these Resolutions to the family of the late Dr. Bowditch.

SHIPMASTERS AND SEAMEN.

At a meeting of Shipmasters, Supercargoes, Officers, and Seamen, held at the Common Council Room, in Boston, on the 3d of April, Capt. Winslow Lewis was chosen Chairman, and Capt. James W. Sever Secretary.

The following Preamble and Resolutions were adopted;—

Whereas, in the death of Dr. NATHANIEL BOWDITCH, we feel

* [The city authorities of Salem have since appointed the Honorable DANIEL APPLETON WHITE to deliver the Eulogy on their illustrious son. They could not have selected a person better qualified than Judge White, by his talents, varied acquirements, and personal intimacy with the deceased, to do justice to the subject.]

that the World has to deplore the loss of a distinguished Philosopher, our Country a most honorable and high-minded Citizen, and the Maritime Profession a Guide, Preceptor and Friend;—

Resolved, That a Committee of seven be appointed to act in concurrence with such Societies as were honored in bearing upon their rolls the name of Nathaniel Bowditch, and that any mode that shall be adopted to perpetuate the respect and regard with which we cherish his memory, shall have our whole and hearty aid.

Resolved, That all the members of the Nautical Profession, of this and of the neighboring ports, be respectfully invited to attend an adjourned meeting, to be called by the officers of this meeting, to join with us in such measures as may then be adopted.

Voted, That the following gentlemen form the Committee, viz. Captains Daniel C. Bacon, William Sturgis, Larkin Turner, Thomas B. Curtis, Winslow Lewis, Henry Oxnard, Caleb Curtis, Samuel Quincy, James W. Sever:

WINSLOW LEWIS, *Chairman*.

JAMES W. SEVER, *Secretary*.

THE EAST INDIA MARINE SOCIETY.

At a special meeting of the East India Marine Society, called for the purpose of noticing the decease and munificent bequest of the Hon. NATHANIEL BOWDITCH, late member and former President of said Society, the following Resolutions were unanimously adopted:—

Resolved, That the East India Marine Society have received with deep sorrow and regret the afflicting intelligence of the death of Dr. Nathaniel Bowditch; by which they have sustained the loss of one of their most honored, useful and important members; to whose eminent services and the great interest he has manifested during the long period of his connexion with them, evinced at the close of his memorable life by a most liberal bequest, their Institution is indebted for much of the usefulness and celebrity to which it has attained; and the surviving members of the Society will ever hold in grateful remembrance the services and liberality of one

with whom they consider it the highest honor to have been associated.

Resolved, That the members of this Society entertain the highest respect for the memory of the deceased ; and while they acknowledge, with pride and gratitude, the inestimable benefits conferred upon them in their peculiar pursuits by the indefatigable zeal with which he has devoted the powers of his great mind to bring into easy and practical use the principles of Astronomy, applicable to Navigation, they, in common with the whole country and scientific world, deeply deplore his loss, in the midst of his usefulness, as a public calamity.

Resolved, That the members of this Society feel themselves under obligations to the deceased, which it is difficult for them to express, for his elucidating and simplifying the principles of Navigation, whereby their path over the ocean has been rendered plain and easy ; and that he has, in his Practical Navigator, been indefatigable in his endeavors to raise and elevate the standard of Nautical Science among seamen.

Resolved, That this Society will receive with gratitude the liberal legacy bequeathed by the last Will of their late lamented member and former President, in token of his regard and deep interest in them, and that it shall be appropriated for the promotion of the general objects of the Institution, as provided by the said Will.

Resolved, That the members of this Society, while they most sincerely sympathize with the afflicted family of the deceased under their severe bereavement, derive some alleviation from the recollection that he has left behind him the imperishable monument of a life devoted to the great interests of society, and affording an example of extraordinary talents, untiring industry and perseverance, combined with extreme modesty and simplicity of manners.

Resolved, That the Corresponding Secretary be requested to transmit an attested copy of these Resolutions to the family of the deceased, and that they be furnished for publication in the papers of this city.

A true copy from the records.—Attest,

NATHANIEL GRIFFIN,

Recording Secretary.

ADDITIONAL NOTES.

In speaking, on page 42, of the late Chief Justice Parsons as an eminent mathematician, it should have been stated, in a note, that Dr. Bowditch says (*Practical Navigator*, p. 243, stereotype edition), "This method [of finding the true distance of the moon from the sun, a planet, or a star,] was invented by the author of this work, who also improved Witchell's method, and reduced considerably the number of cases. These improvements were made in consequence of a suggestion of the late Chief Justice Parsons, a gentleman eminently distinguished for his mathematical acquirements, who had somewhat simplified Witchell's process."

Dr. Bowditch was admitted a member of the American Academy on the 28th of May, 1799, and was chosen its President in 1829, and held this office till his decease. He received his degree of LL.D. from Harvard University at the Commencement in 1816. He was elected a member of the Royal Society of London on the 12th of March, 1818, and his diploma, on parchment, now before me, is signed, among other names, by those of Sir Joseph Banks, *President*, Sir Humphry Davy, Sir Davies Gilbert, Sir Everard Home, Dr. William Thomas Brande, Dr. William H. Wollaston, Dr. Thomas Young, and John Pond, Astronomer Royal.

Since the page (96) containing the beautiful lines of Hafiz, was struck off, I have met in J. D. Carlyle's "*Specimens of Arabian Poetry*," p. 64 (London, 1810), a different version of the same sentiment. Carlyle says, "The Persian verses seem to be a translation from our Arabian author." They are addressed "To a Friend upon his Birth-Day."

"When born, in tears we saw thee drown'd,
While thine assembled friends around,
With smiles their joy confest;
So live, that at thy parting hour,
They may the flood of sorrow pour,
And thou in smiles be drest."

DR. BOWDITCH'S SCIENTIFIC PAPERS.

The following is a complete and accurate list of the Papers contributed by Dr. Bowditch to the Memoirs of the American Academy of Arts and Sciences. It will serve to show the extent of his observations and the variety of his inquiries.

VOL. II.

New Method of Working a Lunar Observation.

VOL. III.

Observations on the Comet of 1807.

Observations on the Total Eclipse of the Sun, June 16, 1806, made at Salem.

Addition to the Memoir on the Solar Eclipse of June 16, 1806.

Application of Napier's Rule for solving the cases of right angled spheric trigonometry to several cases of oblique-angled spheric trigonometry.

An estimate of the height, direction, velocity and magnitude of the Meteor that exploded over Weston, in Connecticut, Dec. 14, 1807.

On the Eclipse of the Sun of Sept. 17, 1811, with the longitudes of several places in this country, deduced from all the observations of the eclipses of the Sun, and transits of Mercury and Venus, that have been published in the Transactions of the Royal Societies of Paris and London, the Philosophical Society held at Philadelphia, and the American Academy of Arts and Sciences.

Elements of the orbit of the Comet of 1811.

An estimate of the height of the White Hills in New Hampshire.

On the variation of the Magnetic Needle.

On the motion of a pendulum suspended from two points.

A demonstration of the rule for finding the place of a Meteor, in the second problem, page 218 of this volume.

VOL. IV.

On a mistake which exists in the solar tables of Mayer, La Lande, and Zach.

On the calculation of the oblateness of the earth, by means of the observed lengths of a pendulum in different latitudes, accord-

ing to the method given by La Place in the second volume of his "*Mécanique Céleste*," with remarks on other parts of the same work, relating to the figure of the earth.

Method of correcting the apparent distance of the Moon from the Sun, or a Star, for the effects of Parallax and Refraction.

On the method of computing the Dip of the Magnetic Needle in different latitudes, according to the theory of Mr. Biot.

Remarks on the methods of correcting the elements of the orbit of a comet in Newton's "*Principia*," and in La Place's "*Mécanique Céleste*."

Remarks on the usual Demonstration of the permanency of the solar system, with respect to the Eccentricities and Inclinations of the orbits of the Planets.

Remarks on Dr. Stewart's formula, for computing the motion of the Moon's Apsides, as given in the Supplement to the *Encyclopædia Britannica*.

On the Meteor which passed over Wilmington in the State of Delaware, Nov. 21, 1819.

Occultation of Spica by the Moon, observed at Salem.

On a mistake which exists in the calculation of Mr. Poisson relative to the distribution of the electrical matter upon the surfaces of two globes, in vol. 12 of the "*Mémoires de la classe des sciences mathématiques et physiques de l'Institut Impérial de France*."

Elements of the Comet of 1819.

Dr. Bowditch was also the author of the article on Modern Astronomy, in the *North American Review*, vol. XX. pp. 309-366. In the *Monthly Anthology*, Vol IV. p. 653, there is a brief account of the Comet of 1806, drawn up by him at the request of the Editors. It is believed that this is the whole amount of his contributions to our periodical literature.

ELEGY

ON THE DEATH OF

DOCTOR BOWDITCH,

The distinguished Translator of the "Mécanique Céleste."

REVERED, beloved, adored by all that knew
The worth and wisdom of thy matchless mind!
Even thou hast paid the tribute that is due
From us to Death—the despot of mankind.

For that we weep not—none must linger here—
And none would linger, when life's oil is spent;
As strength and health's frail glories disappear,
Fate calls us hence, and Nature cries "*content.*"

Children may weep; but 't is for men to know
How just the judgment is that dooms decay;
And though we sigh, we bear the lethal blow,
And learn from God the lesson to obey.

So did'st thou feel the necessary law;
So like a sainted sage did'st thou expire;
Calmly thy sense its flickering taper saw,
Meekly thy soul gave up its fainting fire.

The eye—the voice—the hand, are useless now,
Those clay companions of a nobler guest;
Cold as sepulchral sculpture is thy brow—
Still as the rock thy thought-deserted breast.

But not the godlike, intellectual flame,
With these is quenched. The mind that searched the stars
Yet blooms—increased in knowledge—yet the same;
Time spares the spirit, but the body mars.

The world is poorer than 't was yesterday—
But heaven is richer. We have lost indeed
A guide and teacher; but the angels may
Rejoice that thou from fleshly chains art freed.

Now shalt thou know the whole of that strange tale,
 A part of which thy genius grasped before ;
 Thy Father's hand his secrets shall unveil,
 And of his myst'ries ope the sacred door.

Thou shalt know all—while we who, left behind,
 In darkness grope, are still the slaves of doubt ;
 Thou seest every thing, but we are blind,
 Fearing to puff this mortal candle out.

Pure peace and satisfaction to thy soul
 Shall the disclosure of heaven's wonders bring ;
 Across thy faith no curt'ning clouds shall roll,
 But all be told thee by thy sire and king.

Must we remain, and never read the page
 Whereon those starry characters are writ ?
 No—thank the warnings of approaching age—
 Ourselves, like thee, this earthy globe must quit.

Sublime, like thee, our weaker view shall scan
 The frame and motion of yon orbs of light,
 Forget what 't is to act and think as man,
 And see the future opened on our sight.

With such assurance let us cease to sigh,
 Live like the wise, and die as fits the brave ;
 The tomb is but an entrance to the sky—
 The road to bliss lies through the mouldy grave.

T.

These beautiful lines appeared anonymously in the *Boston Daily Advertiser* of March 22, a few days after the decease of Dr. Bowditch. Why does not the author reveal himself? [*herself?*] Any one might justly feel proud of being able to assert a claim to them.

 ERRATA.

Page 12, line 13, after *millions*, insert *of miles*. This error occurs in about half the copies.

Page 36, line 5, for *twenty-three*, read *twenty-seven*.

" 61, Note, line 10, for 1828 read 1826.

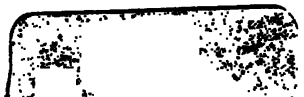
" 43, line 11, after *office*, insert *of Actuary*.

BOSTON:
PRINTED BY FREEMAN AND BOLLES,
WASHINGTON-STREET.

~~JUN 30 1980~~



3 2044 029 899 200



~~JUN 30 1980~~



3 2044 029 899 200



